

The Holy Cross Magazine

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TO BE PUBLISHED a new book by
FATHER HUGHSON—

With Christ in God

A Study of Human Destiny

• The Epistle to the Hebrews declares that "without holiness no man shall see the Lord." Therefore without holiness there is no salvation. But it is said of God, "Thou only art holy." Our holiness therefore must be a participation in the divine holiness through union with the God-man Christ Jesus. The central question for every soul therefore is how holiness is to be laid hold of, how maintained, how developed leading on to the final destiny of the soul in God.

In twenty-five chapters Father Hughson has dealt with this great subject leading up to the conclusion that man, in order to fulfill his destiny must find his place "with Christ in God"—that is to say, the ulti-

mate destiny according to the divine purpose is for man to dwell amid the ineffable mysteries of the Holy Trinity where Christ is; for He said, "Where I am; there shall also my servant be."

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TO BE PUBLISHED a book by the
REVEREND BONNELL SPENCER, O.H.C.—

They Saw the Lord

• This book is being published by the MOREHOUSE-GORHAM CO., and the date of publication will be announced in the HOLY CROSS MAGAZINE, and in *The Living Church*.

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Feb.



1947

Meditation on the Nunc Dimittis

By ISABEL S. DANEY

THE *Nunc Dimittis* is a canticle that begins as a prayer and continues and ends with a glorious song of praise. It is a mature prayer said by a man made in spiritual discipline. Simeon was an old man when these words were spoken by his lips. All the years of his long life had been spent in spiritual preparation and waiting—waiting for the fulfilment of the prophecy that God would send a Saviour to Israel. In these words of his are summed up all the reason for his life. While undoubtedly Simeon's faith at his great age wavered at times, it held a surety and deep spiritual conviction when he held in his arms the Saviour of Israel, the Baby who was the Incarnate Word of God.

Simeon knew the unrest of Israel. He knew the need of a Saviour. He knew of the corruption

not only in the court of Herod, but in the Sanhedrin itself and his soul recoiled within him at the evil without and within. For years he looked intently at every couple who came to the Temple with their infant to make the customary offering of Purification. In his soul had always been the hope that one of these would be the Saviour of Israel, but it had always been a hope without any foundation. Yet in one part of his mind and soul Simeon felt and almost knew that as yet Israel was not ready for her Saviour. Israel was not truly repentant of all her evil.

Waiting for God's Time

In Simeon was the human frailty of impatience to hasten God in His plan of redemption. And he wanted to see for himself just who this Saviour would be; so his prayer to God was fervent and

full of pleading that God would grant this, and that He would grant it soon. God's answer was, "Wait." Simeon wanted to hasten God in His work of redemption, but God in His all-wise, all-loving Fatherhood would first prepare the way, not only for all Israel but for Simeon who was an integral part of her. To Simeon's prayers and pleadings that God would be revealed to him—and likewise to our own prayers and pleadings for His revelation—God would say, "Prepare your soul for me. Let go of the lesser things of life of your own will—then there will be not only revelation, but room for *Me* in your soul."

Mary and Joseph were only one of the many couples who came to the Temple to present their first-born and to make the customary offering of two turtle doves. God had revealed to Simeon that his

prayers would finally be answered as he hoped. By the Holy Ghost it had been made known to him that, old as he was, he should not see death until he had seen the Lord's Christ. It was through the working of the Holy Ghost that Simeon was able to distinguish the Infant Jesus, the Son of God, from the other infants who were brought to the Temple. This was the moment for which God had created Simeon—the moment that he held within his arms Jesus the Son of God. It is for this that every man is created—to hold Christ—and in holding Him to let Him enter into his soul. This was no chance encounter. As Simeon had prayed all his life to see the Lord's Christ, the Saviour of Israel, so for this moment had God worked in Simeon from the very beginning. This was the work of God the Holy Ghost.

The events and the things that lead us toward God may often seem to be things of chance, but God stoops down in His humility and does not scorn to use even the most trivial happenings to bring us to Him. There is no chance which God would hesitate to use if only we will prepare the arms of our souls for Him.

Simeon was a just man and a devout, but his justness and his devoutness in themselves were not enough to enable him to recognize Christ when he saw Him—a Baby in the arms of Mary. The Holy Ghost could reveal to Simeon that the Child Jesus was also God because now Simeon's soul was ready for this revelation. It was almost as if Simeon felt himself receding and God speaking the words that came from his lips as he held Jesus in his arms. As St. Luke tells this story he is quite emphatic about the power that the Holy Ghost plays in the life of Simeon, and particularly at this time when Mary and Joseph brought Jesus to the Temple—and the arms of Simeon.

This revelation was given to

Simeon as a gift of God the Holy Ghost. It was Simeon's reward not only for his intense seeking and longing for God, but for a certain necessary quality of humility. God would have all men know that age, condition of life and knowledge of Him have no bearing upon His gifts—the essential thing is the response given to God the Holy Ghost in His promptings within the soul. Simeon was an old man, yet God did not think that His gift of Himself would be fruitless because given to an old person who knew his remaining years to be few. With God mere youngness or oldness are of no account; the essential is the fulness of our response to Him. The manifestation that God gave to Simeon would have an eternal value for the soul of Simeon as he entered the life beyond. No man can say that he is too old to realize the fulfillment of his hopes and desires when those hopes and desires are for God. The promptings of the Holy Spirit must be heeded—then the rest left to God. When this is the case God is literally placed in the arms of the soul and the song of Simeon is sung: "Lord now lettest thou thy servant depart in peace, according to thy word."

Letting Go of Self

When the soul gazes upon Incarnate God it finds that it must let go of the old self. The soul must let go of all the desires of self and of all self-seeking if it would hold Christ in its arms. There must be only one desire in the soul—the desire to let Christ completely fill it. If anything within the soul, no matter how small, is withheld, it cannot hold Christ.

Simeon was indeed the servant of God according to the old Jewish tradition. He was just and devout. He fulfilled the requirements of Judaism. He kept the Mosaic Law, not only in all its outward manifestations, but in-

wardly in his spirit. But even he kept the Law he longed with all his soul actually to see the Law fulfilled by the coming of the Saviour. It was not until he held Christ that he knew his soul longing satisfied and could rest within his spirit. Simeon could depart from life on earth in peace for the promise of God had been fulfilled—fulfilled for him and filled in potentiality for all people. God's promise had been fulfilled not as Simeon had planned but according to the word of God—as the Will of God could work in Simeon.

With numberless other Jews Simeon imagined that the promised Messiah would be somewhat more pretentious. Joseph was not an imposing figure as he came to the Temple with Mary, holding in his hands the babe containing two turtle doves, the offering of the very poor. Yet St. Luke tells us that by the Holy Spirit Simeon was able to perceive that this infant was in truth God—that this fair young maiden with a heavenly purity in her face had actually borne God—that the middle-aged man with the intent look in his eyes and the old cloak thrown about him had been chosen by God to be the protector of the maiden and her Son. When Mary and Joseph came to the Temple to present the Child Jesus to the Father—to offer to Him the offering worthy of Him—God, His part was fulfilling His promise to Simeon and letting Him be placed in the arms of the man.

Simeon was more than a spectator. With his old hands, knarled and hardened by age, he was privileged to handle and feel God. His old hands were able to touch the soft baby hands of Incarnate God. When Simeon experienced this contact with Christ all his preconceived ideas of God were wiped out of his mind. For a moment he almost felt they were destroyed. Then he realized

were not destroyed—only aged. This Infant whom he held in his arms was to say when he grew to manhood, "Think that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil." In that moment, as He lay in the arms of Simeon too little to speak, His very helplessness He redeemed to Simeon's soul what the fulfillment of the Law was. To Simeon this moment was a shock and also a flood of joy: "Lord, lettest thou thy servant depart in peace,"—there must be no going back to the old way. The old life, the old way, the old must be left behind with peace within the soul. There can be no attachment left to lesser things when Christ is in the arms. It is inevitable He must be all.

These words also have the lit-

eral interpretation of Simeon's departure from life into death. In this interpretation Simeon prays for a peaceful death blessed by God, and without the struggle for life. Simeon would be able to depart from life with the very peace of God within his soul, for at this moment he realized that the purposes of God were not only for himself, but for all people.

Going God's Way

This was an awesome moment for Simeon. The Lord whom Simeon addressed was the Lord of Israel, the One True God, mighty and great in majesty, terrible and swift in judgment, loving and kind to His children when they kept His commandments. Yet, even as Simeon said the word "Lord," he knew that he was also addressing the Child that he held in his arms. He knew that God

was Incarnate, and that somehow the mighty One of Israel had taken up His abode in this Baby just as surely as He dwelt in heaven. When he said, "Lord," Simeon was also speaking to the beautiful Child whose fingers curled around his old, knarled finger. In that moment Simeon must have realized to some extent the humility of God and what it cost Him to become Incarnate. Then he knew that all the old Mosaic Law must transcend what it had been—that it must be made new in this Child. Simeon must depart from the old way into the new way of this Child, for this Child was the Way. This was according to the way of God, not man.

"For mine eyes have seen thy salvation." In these words are summed up life's entire meaning for Simeon and for all people who



have had intimate contact with Christ. The climax in any and every person's life is when that person has had the revelation given by God the Holy Spirit showing him Jesus. Jesus is the salvation of the world and He is the salvation of each individual man within the world. This salvation is too vast a thing to be really understood at the moment of its showing. Simeon could say these words, but his understanding of them was like the grain of mustard seed—small and insignificant—yet with its possibilities of the growth. Not only to Simeon's outward eyes did God reveal His salvation but also to the inward vision of his soul. Holding Christ in his arms Simeon realized that salvation is through the Incarnation. He knew at that moment that God chose to give man salvation by Himself becoming Man and by living the life of man with all its hurts, sorrows, temptations, love and joy. Just how the Baby within his arms could accomplish these things Simeon did not ask. It was enough for him to catch a glimpse of the Incarnation and to see and know that this was God's plan for the salvation of man.

The *Nunc Dimittis* is often said today as a devotion at the end of Mass. We too may say the words, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." At every celebration of the Holy Eucharist God is showing forth His salvation for us. He is giving us His Son. He would place Him in the arms of our souls. We too should say, "Let us depart from our old selves. Let us not cling to old, superficial things that have merely the appearance of being attractive. Let us depart from these things in peace and without any remnants of desire, for only so are we able to depart according to the Will of God."

We can never bargain with

God. He will have us only on His own terms—never on our lesser terms. He knows that if we do not give Him first place there is bound to be conflict in our souls. He knows that He must reign supreme or we can have no happiness—no peace. We must in faith and trust unite our wills to His Will and depart from the old self into our new selves in Him. Only so do we depart "according to His Word." When the *Nunc Dimittis* is used as a post-Communion canticle these words express what is in the soul, for in the Holy Eucharist we have truly seen and tasted God's salvation. This salvation is an extended, a continuous thing, for He is eternally giving Himself to us in the holy Sacrifice of the altar. From Bethlehem and Jerusalem it has reached out to us. The salvation that we have seen in this Sacrifice of the altar contains in it all the tenderness of our Lord as when Simeon held Him in his arms. It contains His boyhood in the home of Mary and Joseph. It embraces His ministry of teaching, healing, forgiving and loving. It also has within it His passion, suffering, death, resurrection, and the sending of the Holy Ghost.

Receiving God Himself

In spite of his age and learning Simeon could not understand the mystery of the Word made flesh dwelling among us—how God the Mighty One of Israel could be this Baby. Nor can we understand the even greater humility and mystery of the Eucharist—the taking of God into our souls through the common stuff of bread and wine. As we receive Him He lives in us. His Life completely fills the arms of our souls. Then our littleness, our pettiness, recedes and we lose ourselves in doing His Will, for this is according to His Word. When Christ's beauty comes upon our perception we know that He is our desire that is above all other desire. We know

that He is our Love and is above all other loves. Part of His salvation is a yearning for us and our love. When we perceive this yearning love we must look to Him and grasp the hem of His garment, knowing that by entering into this contact with Him we can be made whole. When we have touched Him so, there is but one word that can come to our lips—His Name—Jesus.

When we have thus received Christ into the arms of our souls we know with certainty that this is for us, but not for us alone. The Incarnation has been "prepared" by God for "all people." With many human loves and relationships we are exclusive, possessive, dominating, and selfish, but when we have had God placed in our hands we know that the closer we hold Him the more we want others to hold Him. We know that we have a certain personal relationship with Him that no other person has ever had or ever will have. We also know that every other person who has ever been created or ever will be created has his own particular relationship with Him. This is possible because He is God and therefore limitless. Christ desires to complement every human soul, filling whatever is not already completely filled with Christ. He has been sent for all people—for the very simple, for the uneducated and for those who feel that they have a goodly portion of intelligence and so should be able to grasp the Truth of God. He came for the rich that they might love Him more than their riches; He came for the poor in order to free them from their wealth. Those who have grace and charm He came to perfect with His grace. He came to take away smugness and meanness from the petty, mean people and to place His courage, His humility, His all-compassing Love within their lives. For those who have greatly sinned He came to bring

giveness and a new Life in Him. All people have been provided for in God's scheme of redemption—all people—not one excluded.

Enlightenment came into the mind and soul of Simeon when he held Christ. His preconceived ideas of the Messiah were those of the average devout Jew. The Messiah would be exclusively for Jews and He would be able to break the tyranny of Rome. Simeon, having lived his whole life serving God in the Temple, knew that there was a condition that the Jews must meet before they were ready to receive the Messiah: they must walk steadily in the way of the prophets, they must keep the Commandments and do the Holy Will of God, they must repent of their sins. When Simeon held Jesus in his arms he knew that the Messiah was all that the Jews had sought He would be and infinitely more. He was God Himself come to earth to live the life of man in order to bring man to Himself. By the prompting of the Holy Ghost Simeon was able to see the Incarnation and its meaning (as much of it as he was able to bear) made known to him. He knew then that the Messiah could not be exclusively for Jews. He knew that God's scheme of redemption had to be for the Gentiles, too. As he held Jesus, Simeon was able to perceive that our real enemies are not men, but sin and the will to sin. Holding Jesus thus in his arms he knew for a certainty that God's salvation for man was that man should hold the Son—that really the only thing of which man would be conscious would be God's hands about man's fingers—and God smiling into his eyes.

Taking Down the Bars

Jewish tradition and background made it difficult for Jews to understand that salvation was also for the Gentiles. With a rush

came the thought into Simeon's mind that God had prepared His salvation before the face of *all* people—not only all types and classes of Jews, but Gentiles, too. From the very beginning the Jews felt an exclusiveness about their God. They had a certain pride in themselves and in their religion. God chose this people and prepared them for His supreme revelation in the Incarnation, not as an end in itself, but as a means to win not only them but all. It was difficult to become used to the idea that Gentiles could share on equal terms the love of the Lord God of Israel. The Jews felt that God should love them exclusively. The Gentiles were outside the pale of His love and His caring. It was quite revolutionary for Simeon to say that God's Salvation was to be "a Light to lighten the Gentiles." Today we must remember that our Lord is the Salvation of Japanese, Russians, and Germans as well as of Americans and English.

There have always been Gentiles—people outside the intimate circle and knowledge of God. As those who were within the intimate circle have beheld the salvation of God they have come to know that God would draw all those inside. Those within the

circle of God's Love know that God desires all. And as that is His desire so it also becomes theirs. Before Simeon held Christ he was a Gentile of a sort with his spirit, for before that moment he did not know the meaning of the Incarnation. We are all Gentiles in spirit until Christ is placed in our arms. After that we are drawn into the intimate circle, and through us Christ draws others. As He is our Light so He becomes the Light of the Gentiles.

Because He is God He is able to have for every person a certain exclusiveness—a distinct relationship that He has with no other, and yet at the same time there is an inclusiveness that all people have in Him. In the Holy Eucharist He has as many intimate exclusive contacts as there are people who partake of Him and His Love, yet all who partake of Him find each other in Him. At first He is a light to lighten the Gentiles—then, when we have seen the revelation of the Incarnation we are able to behold His glory—the glory of thy people, Israel. We are enabled to see by the little light that He has placed in us in order that we may find His greater Light. We are outside the Glory that His intimates behold until we offer our wills to Him so that His Will may be done in us. When by the promptings of the Holy Spirit we come to know that He is the true and only Light that can lighten our lives, He is placed in the arms of our souls, and then we know with all our being that He alone is our salvation. Before the humility of God we desire to become humble—before the perfect Love of God we desire to become loving.

The salvation of God—the Incarnation—was to be the glory of Israel. When Simeon said these words he knew ecstasy, for God's Glory filled him completely. His prayer began with petition and ended with the realization of praise. God was rejoicing in him



and he in God. This is the Glory of Israel. And we are a part of God's Israel. Israel is the Church and we make up that mystical Body of Christ. As we learn that Christ is our own light and the light of the Gentiles, we see that as He is our Glory so He must

become the Glory of all Israel. He is always and eternally Light, Salvation and Glory. There is sequence for us in our human lives, for we are creatures of sequence or time; and in order to make Himself known to us there is sequence in His revelation of Him-

self. He comes down to our understanding and grows in us. From knowing that He is our salvation and light and the light of all, we may continue on in knowledge and love until He is actually our Glory—until we truly live in Him and He in us.

Fed Up with Missions

By JOHN AHERN SCHULTZ

ONE of the larger steamship companies is promoting post-war tourist trade to the Orient by calling it a travel experience far more interesting and attractive than any other your money might buy. They understate their case. A day in Bombay or Shanghai is more fascinating and certainly more of an educational experience than a whole year of traveling in the United States. Because of this, the post-war tourist is likely to assure himself that he has "seen" India or China. Such is not the case. The Oriental keeps his mind and culture so cleverly hidden under an artificial "face," that the average tourist could spend years in the Orient without ever really knowing a single Indian or Chinese. Unfortunately many of our "experts" on Far Eastern affairs have never broken through the real yet invisible barrier between East and West. Lack of deep understanding was the reason Japan could take America by surprise as she did at Pearl Harbor. Yet even that could have been avoided had we heeded the voice of missionaries who gave their warnings years before the attack. Not all our missionaries are experts on the Orient. But I venture to say that there is no expert on Far Eastern affairs who is not a missionary or mission-minded. In partial belated recognition of that fact, we now have a missionary as our Ambassador to China. Our government has not admitted that for One World there must be One Faith. But it is a truth which may gradually dawn on our diplomats, as it has been known by Christians for centuries, that men cannot become brothers simply by dividing the spoils of war among themselves. Men become brothers only by becoming adopted sons of a heavenly Father. And we shall not have one world society until we come to worship one God. To that end, missionaries are important people. Quite apart from their faith, Americans should support missions as good politics and good economics. A good missionary is worth a hundred diplomats.

First Impressions

Perhaps the post-war tourist will come to know the missionary, and through him the people among

whom he ministers. Even such second-hand knowledge will be better than the misinformation possessed by the average American. Not all Americans, however, are ignorant of the Orient. Thousands of American servicemen have seen more than any tourist could ever see. They spent their day in Bombay or Calcutta—and perhaps a year in Shanghai or Tokyo. And a smaller number saw much more of the Orient—not on a grand tour, but in the homes of the people in the interior of Oriental countries. These intimate contacts, a by-product of war, have had many beneficial results. Not the least of these have been the valuable associations that our men have made with Christian missions. Our military and Church people took a natural interest in our overseas missionary endeavour. One of the ways for a Chaplain to find communicants was to keep in touch with the local parishes and missions. When such a mission was located within a day's traveling radius from an Army installation, the Episcopalians went there. The Chaplain found his flock in their Father's house.

In these strange lands our faithful servicemen went to Church services in Hindustani, or Bengali, or Assamese, or any of a half-dozen Chinese languages. They went "because they felt at home." To them, the language, the customs—all were different—but the primary act of worship, the holy Sacrifice of the Mass, was the same. GI Joseph knew it. He drove miles over "impassable" roads to Mass in a town whose only distinction was its bigger mud-holes. He went because Mass was the one thing in his Army routine that was the same in Calcutta, or Dibrugarh, or Kweiyang, or Shanghai, as it was in New York or Seattle. In his wanderings the Catholic communicant realized as never before that his true home was at God's altar. Most of the Episcopalians I met were "Low-Church." Not one of them expressed a deep longing for Morning Prayer. They wanted God. They wanted to make their Communion. And when they could, they went to the altar at the mission.

But our Church people were not blind to defection.

e in the Army had habituated them to complain-
 about things they didn't like. For the most part,
 American servicemen stationed in the Orient dis-
 liked all Oriental people except the Japanese, and
 their affection for the latter developed only because
 of post-war subservience. This dislike was not mild.
 It was, and is, violent. Christians would occasionally
 modify their dislike with expressions of sympathy
 for coolies or friendship for certain families, but on
 the whole those peoples and races whom they had
 viewed at a distance had become intolerable when met
 face to face. It is relatively easy for me to love the
 American pagan whom I have not seen; it is tremen-
 dously difficult to love those Chinese whom I have
 seen. Perhaps the contempt which familiarity
 breeds is intensified and accentuated by racial, po-
 litical, and cultural differences. In any case, our
 Church people lived in an atmosphere which daily
 criticized everything the Oriental people did—par-
 ticularly what they did to Americans. It was not a
 healthy atmosphere for developing missionary-mind-
 ed Christians.

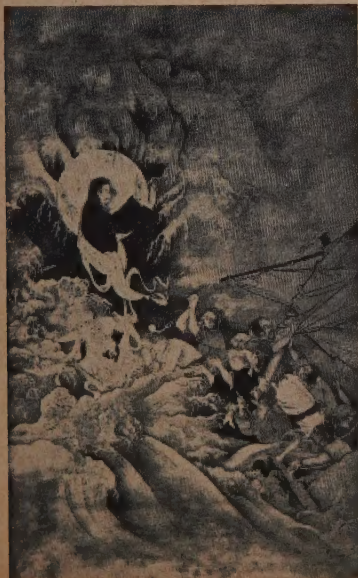
Worst of all, our Church people came to dislike
 missionaries and their works. I was constantly apol-
 ogizing for my fellow priests, and it became increas-
 ingly difficult to justify their activities. I remember
 with deep affection some of them whose lives were
 Christ-like, lives of sacrifice and holiness. I treasure
 the privilege of having said Mass in a fine mission-
 hospital in Assam and in glorious parishes in the
 interior of China. I was amazed at the devotion of
 many of our converts. But I realized that such cases
 are exceptions to a general rule of mediocrity.
 None of our servicemen ever saw the best of our
 missionary activity; many of them saw the worst. As

these men take their place in our home parishes their
 first-hand experiences will not help the missionary
 cause.

Why the Reaction?

An example of what these experiences have done
 was presented to me in Shanghai less than three
 months ago. Driving downtown, I stopped to pick up
 a high-ranking officer whose car had been disabled.
 After the usual pleasantries, he discovered I was an
 Episcopalian. I trust a less military-conscious Rector
 will never be subjected to a similar tirade of abusive
 language. The man was not a periphery-Churchman.
 He had served on a vestry for many years; he had
 been (I discovered later) a liberal contributor to
 missions; he was Catholic-minded; he was well-in-
 formed about the Church and enthusiastic for its
 mission in the world. And he was "fed-up" with
 missions. His travels were more extensive than my
 own; his Army position gave him access to important
 Oriental circles. During the war he had visited many
 of our missions in India and China; after V-J Day
 he had seen many more in North China, Japan, and
 the Philippines. And he was "fed-up" with missions.
 He was not so simple as to suggest that we should re-
 strict our activities to the home fields. He was not
 unmindful of such definite achievements as had
 been made in the past. But he had become disgusted
 with the picture of lazy priests, enjoying a measure
 of Oriental luxury which inflation had only begun
 to affect; he was disgusted that there were so many
 clergy in administrative or non-parochial positions,
 working, as he said, to get other clergy to go out into
 the real field. He was, above all else, disgusted with
 the results. In places where the Episcopal Church
 had been working for many generations, there were
 only a handful of Church families. In schools, sup-
 ported mainly by American Church people, the
 Christian religion was a voluntary appendage. Par-
 ishes that had been established long before the war
 simply left the Church when American contacts
 were severed. Others stopped reciting the Creed be-
 cause it offended their people ("How did the people
 get that way?" he asked), or stopped preparing chil-
 dren for Confirmation, using a pastor's handshake
 instead. I could understand why he had become "fed-
 up" with missions, for I was becoming a bit "fed-up"
 myself.

At one time, perhaps even now, those who had the
 interests of our missions at heart were concerned
 with making our clergy and laity "mission-minded."
 The main lack of the mission field was thought to be
 lack of publicity. It was not. Our missions have had
 some fine publicity. To counteract it, a surprising
 amount of bad publicity about our missions is
 spreading informally from parish to parish as first-
 hand accounts of bad missions and bad missionaries
 are told, frequently in exaggerated form, by return-



ing servicemen, whose picture at best was distorted. These men have become fed-up with missions because their own experiences have shown them the unfavorable aspects of our missionary work, about which they never had been told.

The time has come for a change in our tactics. There is no question about the need for good missionary work. There is no question that the mission field needs the best we can give it in prayers, in workers, and in financial support. But this support should not be indiscriminate. It is a mistake for Church people to allow their support to be wasted in keeping up bad missions. It is a mistake for Church people to support institutions where Church influence and Christian teaching has been allowed to dwindle into insignificance. We must renew and implement our support of those agencies which merit the confidence of Catholic clergy and laity; we must be wary of mission works known to us only by their own publicity lest we contribute to anti-Catholic forces disguised as good Christian works. Our charity must be well-informed as well as well-intentioned.

The regularly established missionary program of the Episcopal Church is unsatisfactory from the viewpoint of many Church people. It does not permit us to give our support to specific causes in which we are interested without also demanding that we support items in the budget which help maintain missions and institutions where definite Prayer-book teachings are minimized or ignored altogether. Even the "designated offering" is misleading, for it merely provides that a larger portion of non-designated funds can be used for works which cannot attract popular support. At the moment, as loyal Churchmen, we must support the general missionary program of the Church, for the need is great, and, for the most part, the funds go into acceptable works. But, as a matter of principle, we must seek to change either the system or the administrative practices which can lead to a situation in the mission fields

that provided our on-the-spot servicemen with occasions for acute dissatisfaction.

What Can Be Done?

The dissatisfaction is not liturgical or ceremonial. There are many missions at home and abroad where services are plain and Churches unadorned but which, because of their solid Prayer Book teaching, merit the enthusiastic support of Catholics. This is not a plea for more Missals and chasubles in our Missions. In God's time they will come wherever teaching is sound. But when our servicemen ran into the spiritually frustrating stone wall of mission priests who refused to hear confessions, or when they found parishes where they could not receive Holy Communion because of the infrequency of celebration, can we blame them for being "fed-up" with missions? It is not too much for us to ask that the National Council become as explicit in such matters as did our Army and Navy Commission. The latter body was insistent that Chaplains adhere to the canon law, that they celebrate Holy Communion frequently, that they never refuse to hear a man's confession, and further that they learn how to do so properly. It is sinful and immoral for us to support any agency which falls below the minimum standards of our faith.

Of course many parishes and many people give more in prayers, time, and substance than is demanded by the quota. For them there is an additional obligation. It is not enough for them to be more mission-minded than the average. They must be better informed as to the purposes, activities and achievements of specific mission endeavours, and, acting on their own initiative, raise the amount of knowledge and interest our people have in our missionary works. We can, at home, by our prayers, by our intelligent support, by our solicitude can raise the level of our missions so that in future years when we have occasion to visit the scenes of these endeavours we will have no justification to be "fed-up" with missions.

Faith

"Do not be filled with fear, my child,"

My Master said,

"For though the day be stormy, wild,

For though the night be dark without,

My presence will all danger rout,"

My Master said.

"My Spirit keeps its watch o'er you,"

My Master said,

"My love will hold you in My view,

Though far you travel life's hard road,

Though burdened, scourged by heavy load,"

My Master said.

"And when 'tis time this life to leave,"

My Master said,

"I'll stay with you that twilight eve,

I'll walk with you that lone-

some night,

Along that road which leads to light,"

My Master said.

And so throughout my length of days,

Relieved of dread,

I go with joy my varying way With doubt and sorrow soon forgot,

With growing faith, belief, what

My Master said.

—Floyd Tomkins Reynold

Hugh James Rose

By PAUL R. BARSTOW

THE Oxford Movement was conceived and commenced in the minds and hearts of a small group of intimate friends. Their lives, individually and collectively, created the spirit which was to remove the mountains of bigotry crushing the Church of England from within, as well as faults from without.

The first, and initially the foremost of these protagonists was Hugh James Rose, born at the manor of Little Horstead, Sussex, in 1795. Burgon's pompous eulogy, embalmed in the second of his "Lives of Twelve Good Men," the principle source on Rose, records that he inherited a calm, upright, guileless nature from his father, the Rev. William Rose, a masculine good sense, a clear understanding, and strength of purpose from his mother. At an early age he was a precocious child, and knew some French, Latin and Greek, by the time he was five years old. The frailty which ultimately was to destroy him, manifested at an early age, from which time also, he was of an ardent nature and loved poetry.

Education

In 1813, at the age of eighteen, Rose went up to Trinity College, Cambridge, where he became a scholar two years later. His tutor was Dr. Monk, later Bishop of Gloucester, and then of Bristol. A great student, prodigious reader, and early classical scholar, Rose was awarded his B.A. in 1817, having done only moderately well in his mathematics, primarily, says Burgon, because he could not sacrifice all else to the honors list. The next year, he did better with the classics, and was the Chancellor's medalist. In 1818 he unsuccessfully tried for a Trinity fellowship. His deacon's

orders were conferred by the then Bishop Howley, and he accepted the curacy at Buxted in 1819, having been highly commended for his orders examination. In June of that year, Rose married Anne Cuyler Mair, and that she remained an excellent wife and help-mate to him seems beyond doubt. Bishop Law admitted him to the priesthood late in 1819, and the vicarage of Horsham was his upon ordination. In the course of these early years Rose was responsible for the private education of a number of young men of rank, and his initial critical articles were well received.

In 1824 Rose made a trip to Germany, Austria and Italy, the result of which were his discourses on German Protestantism. These discourses resulted in a long and somewhat bitter controversy with Pusey, the two being unacquainted at the time. (This controversy is interesting, if academic. Fault and error lay on both sides. Pusey may be accused as lacking in clarity, and Rose of lacking in charity. As each of them attacked this problem as a first major effort, and its echoes were lasting, its characteristics must be considered, if only briefly. Both had seen the malignant growth of "rationalism" in Germany, and both were utterly opposed to it. Their disagreement was as to its cause and extent. Pusey's knowledge of German theology was much greater than that of Rose, and his view was better taken. But Rose was the more tacit and effective controversialist. Pusey so belabored his thoughts, and included such a welter of extraneous matter that he laid himself open to much criticism apart from his actual undertaking, at a time when his views

were neither settled nor entirely orthodox. Yet even this did not justify Mr. Rose's impugning of his integrity. The real benefit of the row was that it turned on them both the attention they deserved).

Meanwhile, as select preacher at Cambridge, Rose was coming into prominence, especially for his notable sermons on "The Commission and Consequent Duties of the Clergy." His sermons were notable for force and authority, and he was widely regarded as a champion of forsaken or forgotten Catholic truth. Shortly, he was again an unsuccessful candidate, this time for the Regius Greek chair. In 1830 he was appointed to Hadleigh, in Suffolk by the Archbishop of Canterbury, but already it was apparent that his health had fled down that tortuous road from which it was never to return.

Editor

In 1831, enjoying the confidence and respect of a remarkably large group of the clergy, Rose undertook the publication of *The British Magazine*. This fortuitous vehicle was to be the sounding board for much of the finest thought of the Oxford leaders, and the response to it was immediate. After a visit to Oxford, where he made many contacts, Rose could number Keble, Newman, Pusey, Miller, Palmer, Froude, Hook, and Ogilvie among his leading contributors. Concurrently, Rose took up the editorship of *The Theological Library*, and Newman's book on the Arians was originally intended for this series.

Meanwhile, the turbulent tides of the National Apostasy were surging over the neglected breakwaters of Catholic truth. *The*

British Magazine group were the least unaware of the threatened calamity. In 1833, at the invitation of Rose, Hurrell Froude, Arthur P. Perceval, and William Palmer met with him for three days at Hadleigh, which gave its name to their earnest conference on the state of the Church. Froude and Rose were particularly contrasted in the former's restless impatience with means coupled with luminous perception of ends, and the latter's perhaps over-practical occupation with means which must necessarily limit the ends in view. At any rate, the participants came to no practical agreement, and the argument was adjourned to Oxford, and joined by Keble and Newman, but with no better result.

Consequently, these conferences, of themselves, availed little, but they led to the formation of an association for the defense of "Church principles." These principles, as rather innocuously stated by Palmer, were subscrib-

ed to by 8,000 clergy, and had tremendous effect in arousing dormant loyalties and energies to the support of the Church.

Yet from this point onward, the Oriel group went its individual way, which soon left the Hadleigh group almost as conservatives; a term which Froude frequently applied to Rose. There was lacking in that rather heterogeneous "committee," a shared ethos of common background, intimate personal association, and community of place. This, as Newman points out, was necessary for a "living movement." Soon Rose passes out of the Oxford Movement itself, yet not without the splendid tribute by Newman which lives as his epitaph, "who, when hearts were failing, bade us stir up the gift that was in us, and betake ourselves to our true Mother."

(Subsequently, Rose was the leading figure in the founding of the University at Durham, Chaplain to Archbishop Howley, and

Principal of King's College, London. Although out of the act Oxford Movement, he was consulted and greatly heeded on many points. Rose was solidly behind the "Tracts" up to the turning point of Pusey's volume on Baptism—No. 67—, and more particularly the somewhat changed line of the group commencing with Newman's first on the case against Rome—No. 71. From this point on he maintained a sincere interest in the limited objectives, but became a severe critic of the methods, and what he regarded as unwarranted extremes in doctrine and later in practice. Up to the time of his death in 1838, he exercised a restraining if distant influence on the Tractarian movement of which he had been essentially a forerunner. If the Anglican Catholic Revival may be regarded as a not unheralded reincarnation of the Catholic spirit in the Church of England, Hugh Janney Rose may well be considered to have played the Baptist's role.)

Meditation on the Earthly Ministry of Jesus

By CONSTANCE GARRETT

I

Jesus
By Thy feeding
The thousands with bread and
truth,
Bless us.

II

Jesus
By Thy healing
The bodies and souls of men,
Bless us.

III

Jesus
By forgiving
The sins of the penitent,
Bless us.

IV

Jesus
By Thy casting
Devils out of the possessed,
Bless us.

V

Jesus
By Thy teaching
The love of God to all men,
Bless us.

VI

Jesus
By Thy preaching
Repentance to salvation,
Bless us.

VII

Jesus
By Thy showing
The way, the truth, and the life,
Bless us.

VIII

Jesus
By promising
Rest from the heavy burdens,
Bless us.

IX

Jesus
By revealing
The Father to the world,
Bless us.

X

Jesus
By Thy giving
Thy Body to be our Food,
Bless us.

XI

Jesus
By Thy dying,
Our sins on the Cross atoned,
Bless us.

XII

Jesus
By Thy sending
The Holy Spirit to guide,
Bless us.

A Report of the Conference of Returned Chaplains of the Third Province

THE COLLEGE OF PREACHERS, WASHINGTON, D. C.

(Reprinted, with kind permission, from *The Southern Churchman*)

DURING the spring of 1946 the Warden of the College of Preachers made it generally known that all returning Army and Navy Chaplains would be welcome at the various conferences of the College. As a result, there was always present a goodly representation of returned chaplains. They expressed the desire, over and over again, that there might be held throughout the Church various conferences of chaplains which would enable them to correlate and evaluate their wartime experience and to bring to the Church whatever their experience had indicated to be of value.

As a result of this widespread desire, the Warden of the College invited the returned chaplains of the Third Province to meet at the College of Preachers on the evening of June 10 and to continue their sessions throughout the week for such time as they desired to deliberate. The conference was organized the evening of June 10 under the general chairmanship of Canon Merrett F. Williams, who had returned from four years' service as chaplain in the Navy. Twenty chaplains were present. Most of them had seen extensive service with either the Army or the Navy. They represented the full range of churchmanship. None were professional Army or Navy chaplains.

The conference was given freedom in making its agenda. It was agreed, first of all, that the chaplains should keep clearly in mind that they were meeting to discuss their experiences as chaplains and that whatever judgment they might have or whatever recommendations they might make

should be grounded in that fact. It was agreed that the conference would re-examine the war experience of the chaplains as relating to members of (1) the Episcopal Church, (2) the Protestant denominations; (3) the Roman Church, and (4) the unchurched; that the findings be correlated, evaluated and interpreted; that, finally, the conference would recommend such policies and actions as in their judgments seemed called for.

To begin with, the chaplains' war experience was broken down into three general headings. First of all, the conference considered the religious life in the armed forces. This, in turn, was considered under four sub-headings: (1) religious faith, convictions, and disciplines, (2) religious worship, (3) personal devotion, and (4) moral judgment. Secondly, the conference dealt with the life of the clergy in the armed forces. Under this head it considered what experience had indicated in the realms of education, pastoral techniques, preaching, relations with the church, placement, and recruiting for the ministry. Thirdly, the conference considered the Episcopal Church as related to its problems of administration, the Army and Navy Commission, handling of communicants, the propaganda of the church, etc.

The conference was notable for at least two reasons. First of all, there was an earnestness and a spirit of honesty and humility which ruled out all petty personal grievances. For example, the problem of placement of returned chaplains was lightly touched on, though the Church has little reason to be proud of the way in

which the ranks closed in behind the chaplains and forced them to scramble for jobs on their own.

Secondly, the findings of the conference represent in each case the overwhelming majority of the group. In no instance was there substantial dissent to the findings and recommendations hereinafter presented. Where there was substantial division of opinion the finding is not included in this report.

The Religious Life in the Armed Forces

The chaplains were appalled to discover the extent to which the teachings of the Church have failed to grip our men. It is estimated that from 50 to 75 per cent of the men have little real sense of the meaning of religion. Most of them were indifferent. It was noted that within the Episcopal Church loyalty to the Church and attendance on the Sacraments seemed to have no connection whatever with churchmanship, nor was churchmanship any criterion of dogmatic belief.

As to the general Protestant group, with the possible exception of the Lutherans, doctrinal ignorance was widespread and complete. Here, too, the men seemed to be untrained in religion. They had no concept of the Church as the organic body of Christ. The Church was more often thought of as a group trying to be "good." Most non-Episcopalians apparently see the Episcopal Church as not very definite in its beliefs, "a little of everything and not much of anything," or "just like the 'Catholic' Church."

It was considered that a primary weakness of the Church

lies in the fact that it has moralized and preached ethics rather than inculcated the fear of God. The Church is evidently failing to build the religious life of our people around the doctrine and discipline of the Church taught in the Prayer Book.

The conference felt that the Episcopal form of worship proved to be of great value. It was noted that it was widely used in some degree by Protestant chaplains of every denomination. Its objectiveness is its great strength. The conference believes that members of the liturgical churches, e.g., Roman and Lutheran, in general proved more loyal in church attendance than members of the non-liturgical churches. The chaplains came out of the armed services with more strict and somewhat more conservative ideas about forms of worship while at the same time realizing that more liberal techniques are necessary for reaching the unchurched. The chaplains found that the teaching sermon met a greater need than the topical sermon. Men want certainty, sure facts of the faith, something objective they can trust.

Among the non-liturgical group, the conception of the Holy Communion was not so much that of a true sacrament, but rather that of a memorial fellowship meal. The conference agreed that when Holy Communion was presented as a Sacrament, where something specific is believed to happen, there was a greater appeal to all, including the non-liturgical groups. The Lutherans were notable in their regard for receiving Holy Communion regularly and often.

It was agreed that there was a non-liturgical group which did not respond to liturgical forms of worship and probably never would. The conference believes that the things learned from the "free" church groups which are of greatest value are: (1) the use

of laymen in religious services, (2) warmth of preaching, and (3) the use of extemporaneous prayer.

The conference agreed that it was a tragic fumbling of missionary opportunity for a chaplain ever to show signs of uncertainty as to what to do. It was agreed that manual acts, things done, visible objectives, tangible things, were highly important. It was agreed that a liturgical pattern of worship and devotion, particularly if familiar, was a tremendous resource in times of crisis.

It was agreed that it was difficult to evaluate the personal religious devotion of men in the armed services. The conference discussed certain barometers such as the requests for devotional literature, Bible reading, the evidence revealed in personal consultation with the men, and by observation of men engaged in private devotion.

There was undoubtedly wide use of prayer although there is every reason to believe that it was immature and unguided. In times of danger, Bible reading was fairly widespread although regular reading was limited in general to members of revivalistic groups.

Although numbers of our own communion showed no outstanding evidence of the personal devotional life, the church did provide some good reading material, such as *Forward Day by Day*, *Prayers, New and Old*, and *The Soldiers and Sailors Prayer Book*. This latter was in great demand by men and chaplains of all denominations. The greatest lack was any kind of manual which provided a rationale of devotion or of divine service. Judgment as to the value of the *Forward Movement* literature was mixed. Some found it of value, others found it of little value.

It is apparent that the basic fault lies in the fact that our people are untrained in devotional

practices. They have apparently little sense of living under religious rule or of religious obligation.

It was agreed that greater use can and should be made of the new translations of Holy Scripture. There is ample evidence that the versions commonly in circulation are useless to the average layman.

It was agreed that throughout the armed services the moral judgment of Christians of whatever name seemed to have been inherited largely from secular rather than religious sources. Christians did not stand out as having a moral discernment superior to the moral judgment of the entire group. The pattern of behavior of soldiers and sailors often conformed to the Christian code of conduct, but these patterns were not produced by Christian conviction so much as secular pressure. There was an almost complete lack of a sense that sin violates the will of God. The religious grounds of moral discipline have lost their meaning. The idea that it is wrong to be absent from divine service hardly existed among most service men with the possible exception of the Lutherans and Roman Catholics. The conference noted that even in the case of earnest Christians moral judgment was confused and without well defined organization. The conference believes this is a result of the notorious lack of any well defined and developed moral theology in use in the Church. Curiously, the unchurched as well as most of the Christian group seemed to assume that religion was mainly a matter of morality, but it was negative, confused, and not very inspiring morality.

Life of the Clergy

The chaplains were forced to find the environment in which they found themselves to discover

themselves the distinctive and enduring values of the Anglican tradition. The pressures of free Protestantism on the one hand and of Romanism on the other caused much heart searching in the areas in which their own church life was distinctive. The liturgy was a never failing source of strength and the chaplains found tremendous help in using the daily offices of morning and evening prayer and in celebrating the Holy Communion. Over and over again it was reported that such books as *Lux Mundi*, *More's Anglicanism*, *Essays Catholic and Critical*, and *Doctrine in the Church of England* were rediscovered and were of great help. The chaplains agreed that in their own education the central and distinctive teachings of Anglicanism had often been slighted in the zeal of the seminaries to teach the latest variations of Thomism, Barthianism, etc. The chaplains agreed that they were poorly prepared in the realm of apologetics and that they had been inadequately prepared in the techniques of pastoral work. This was revealed in dealing with the sick and wounded as well as with the general run of pastoral problems.

The chaplains agreed that they and the men in their care were often victimized by the pressures from extremes of churchmanship in the Episcopal Church. It was pointed out, for example, that there is no genuinely nonpartisan church paper which represents the great body of "central churchmanship" most characteristic of our church. Most of our church presses and most of our seminaries were founded to expound a particular type of churchmanship. The chaplains felt that whatever good has come from diversity of viewpoint the process of "grinding the axe" has worked harm in the church. It has produced a feeling of insecurity and lack of confidence in the church itself.

The chaplains were unanimous in their conviction that military rank, per se, was inappropriate to the office of the chaplain. The conference, however, was not sure, given the type of military organization we now have, together with the complete separation of church and state, that military rank may not be a lesser evil than having the chaplains function on the same basis as YMCA secretaries or Red Cross directors. The chaplains noted that it is impossible to compare our own system with that of the British chaplains who, while not carrying rank, by law and by a long tradition growing out of the church-state relationship, enjoy a protection and respect which cannot be taken for granted in the American military organization.

The chaplains resented the fact that there was no adequate designation of Episcopalians which took account of the fact that Episcopalians cannot fairly or appropriately be lumped with Protestants in general. Here again the conference reasserted its unanimous feeling that Anglicanism is something which has a right to recognition both from within and without the church.

The chaplains agreed that their experience revealed a deep gap in their training in moral theology. Furthermore, it was revealed that such training as they had acquired in moral theology came almost entirely *after* their seminary days were completed.

When the chaplains considered their preaching it was agreed that they were not able to meet satisfactorily the needs of the men in the service. In the matter of content their preaching showed its greatest weakness in non-dogmatic sermons, while on the other hand their preaching of dogma was all too often unimaginative and without power to convince. Too frequently the sermons were "up in the air." As one chaplain pointed out, Protestant

preaching commonly starts with a given situation to which the preacher applies the teachings of the Bible whereas among Episcopalians the sermons are more apt to start with a principal or doctrine and all too often wind up as a kind of treatise without relation to life. The truth is Episcopalians simply don't know how to preach.

Again, in considering their preaching, the chaplains felt the urgent necessity of preaching the orthodox teaching of the church. They are convinced that in these days men need to know above all else the meaning of the mighty acts of God whereby salvation has been brought to men. Preaching must deal with the realities of sin and evil with a new power to convince men of their insufficiency apart from God's grace.

The Episcopal Church

The chaplains agree that in general the Army and Navy Commission of our church did splendid work and those who carried the load deserve great praise. It is nevertheless true that the Commission often failed to do what was needed and to meet promptly and effectively the needs of the large body of wartime chaplains.

As a church, our effort at propaganda was a failure, as indeed it was in all the Protestant denominations. In every field of propaganda the Roman Church exceeded in effectiveness and of quality anything that was done by the non-Roman bodies.

Recommendations of the Conference

1. We reassert our belief that the Prayer Book is the standard of orthodoxy to which we must return in all matters of discipline, preaching, and above all in teaching.

2. We urge that the clergy re-examine the implications for preaching and pastoral work of the great doctrines of grace and

salvation by faith as contained in the Prayer Book.

3. We urge the clergy to hold fast and vigorously teach the essential and unique nature of Anglicanism and to make an "all out" effort to bring the Gospel message in terms of the Episcopal Church to the great body of the unchurched.

4. In matters of religious education we urge a careful re-examination of the catechetical method. We recommend that, by whatever method, it be insured that the substance of the catechism is committed to memory and becomes a part of the knowledge required of children.

5. We call upon the authorities of the National Council to provide an adequate course of religious education which is Anglican in content and doctrine and modern in educational technique and which will insure a groundwork of doctrine and patterns of discipline on which the adult Christian life can be built.

With Regard to Worship

1. We recommend that the clergy lay greater emphasis on the teaching sermon and less on the topical sermon.

2. We recommend a re-emphasis on sacramental teaching particularly as it applies to Baptism and the Holy Communion.

3. We recommend that more use can be made of extemporaneous prayer.

4. We recommend the more extensive use of laymen in the conduct of public worship.

5. We urge the clergy to follow closely the development of the liturgical movement. We believe that liturgical worship is likely to become increasingly the norm for a substantial part of Protestant Churches.

6. We recommend a careful restudy of the acts of worship useful in the sick room and in other emergencies. In this connection we assert that nothing is more

fatal than indecision, fumbling, or a sense of uncertainty as to what to do.

7. We recommend to the committee on Prayer Book revision that immediate study be given to the Office for the Visitation of the Sick with a view to making it useful.

8. If the Prayer Book is to retain the section on Family Prayer we urge that there be added to that section prayers suitable for use by children.

Concerning Personal Devotion

1. If our people are not taught and do not practice the devotional life the fault lies with the clergy, and we as chaplains believe that the first line of attack consists of a rededication of ourselves to a renewed and deepened practice of our own personal devotional life. We remind our brothers of the clergy that we have the right to expect from our people nothing better than we ourselves are able to achieve. The old saying, "Like priest, like people," is still valid. We must develop in our people the sense that Christians are a people living under a rule of life.

2. We recommend that the doors of the church be kept open and that our people be led to feel that week day services and devotions are a normal part of the Christian life.

3. We urge the greater use of devotional manuals.

4. We recommend that the Bishops and clergy insist on a longer and more thorough period of confirmation instruction.

Concerning Moral Judgment

1. We urge the scholars and authorities of the seminaries of the church to develop a modern presentation of moral theology in conformity with Anglican teaching, taking cognizance of modern psychiatric knowledge as an aid to interpretation.

2. We call upon the clergy to

recognize that the Kingdom of God will have little room for Christianity which has been largely eviscerated of all conception of sin, atonement, forgiveness and grace.

3. We call upon the clergy and the laity to speak with authority on the moral issues of life, but we remind them that apart from the community of the redeemed in Christ there is no Christian moral authority.

Concerning the Life of the Clergy

1. We recommend a thorough restudy of theological education. We question whether men can be adequately prepared for the priesthood in the 27 months of study now allotted.

2. We recommend that much greater attention be given to the study of moral theology and apologetics.

3. We recommend that the teaching of homiletics and preaching be elevated to the status of a major subject in the seminaries and that the importance of the ministry of the Word be more emphasized within the church.

4. We recommend that bishops require their clergy to continue planned study after graduation. In this connection we remind our brethren that the clergy have forfeited the right to think of themselves as members of a learned profession.

5. We recommend the serious consideration of a general strengthening of requirements for admission of candidates for Holy Orders. During the course of the war we had ample opportunity to see the tragic results which followed in the wake of poorly selected and poorly trained ministers of religion.

6. We recommend that the church recognize that recruitment for the ministry is a proper concern of the whole church.

7. We ask the church to face the fact that the embarrassment

some cases actual suffering, endured by many returned chaplains as they have tried to find placement calls attention to a basic need within the church of placement policy. The church's practices in reemploying returned chaplains falls below the standard practice required of industry by our national government.

Concerning the Church

1. The conference emphatically believes that we must have a strong Army and Navy Division in the National Council. In years of peace the church has not done its duty in times past by the young men who served in the armed forces. Until 1940 it was almost an invariable rule for bishops to discourage men of ability from exercising their ministry as chaplains. We remind the church that as long as we have several hundred thousand of your nation's young men in the armed services we have a duty to provide our men of the best possible religious leadership for them.

We recommend that the Army and Navy Division be placed under

der the direction of a bishop of the church who devotes his entire time to this activity. He should have at least one active assistant. Such a bishop and his assistant should have had experience as chaplains in this war, both should be active and vigorous, thoroughly at home ministering to young men.

The office of the Army and Navy Division should be in Washington.

We remind the church that it has a special obligation to the veterans who are in the various veterans' hospitals and other institutions. It should be the responsibility of the Army and Navy Division to coordinate all efforts of the church to minister adequately to these veterans. We believe that aside from sporadic efforts made by clergy on their own initiative, or in some cases by diocesan authorities, the

church has as yet undertaken no real responsibility toward the veterans' hospitals.

2. We recommend that the National Council take vigorous steps to strengthen the Department of Promotion, particularly as it touches on matters of publicity and propaganda.

3. We recommend that the Department of Promotion do everything possible to dramatize and publicize the Episcopal Church, recognizing as one of its aims the duty to bring the appeal of the Episcopal Church to as many people as possible.

4. We recommend that in the program of publicity and propaganda every possible means be taken to quicken the loyalty of Episcopalians, to deepen their sense of pride and obligation to the Episcopal Church, and to promote a loyal following of its way of life.

We believe the Episcopal Church has a tremendous opportunity to grow and expand. It has what men need. It is required only that in the spirit of Christ we be true to the church and all that it teaches.



These Things I Saw

By IRENE E. SOEHREN

A FEW hundred years ago my forefathers for reasons best known to themselves, decided to step right out of the old church of England. Pilgrims and pioneers in the New World, the family zealously continued the protestant tradition of dissent against Canterbury until I took upon myself, for reasons that could be obvious to any Episcopalian, to enter the Anglican communion. It seemed curious to the light of the past—as if a mystic circle, once broken, was to be reunited.

This is a record of my experiences in twelve churches on the long road back. These sketches

do not necessarily reflect the true spirit of the places named. Rather they are the epitome of what those places meant to me. They are the laughter that had to remain silent before the altars. They are also the deeper, more significant glimpses of Reality that sometimes came to me in those churches.

Old Trinity

"Where two or three are gathered together in my Name—"

To a girl from far-away Oregon, New York was a city of wonder and delight. I walked down Fifth Avenue with my head in the clouds and my eyes on the

skyscrapers. Two wise guys and a girl met me head-on. "Yeah," they giped, "that's the Empire State Building! You're looking right at it!"

I went everywhere; I saw everything. And I wandered into every Episcopal Church I could find. The Little Church Around the Corner, quaint and old-fashioned with its lych gate and garden, seemed an anachronism in the shadow of the towering skyscrapers—until I wondered if perhaps it might not be the skyscrapers that were anachronistic.

I visited St. Bartholomew's and St. Thomas's and the Cathedral

of St. John the Divine. And then I went down to Wall Street to put my finger on the financial pulse of a nation. The little street of the Stock Exchange and the big banks were like a dark, narrow canyon that shut out the sun, and there at the head of it—doors wide open and altar ablaze with lights—stood Old Trinity.

It seemed to me discourtesy to the Lord of that house to enter and depart as a sightseer so, after visiting the church, I knelt in the Lady Chapel for a few minutes to pray. Voices of other visitors in the back of the chapel faded away, and I was about to rise and go when I heard a firm, quick step in the aisle. A priest in surplice and stole took his place at a prayer desk to the right of the altar and, to my utter amazement and bewilderment, began a service.

It was 3:00 o'clock in the afternoon—much too late for Morning Prayer and much too early for Evensong. I had not the faintest idea what service this might be, and yet I alone was the congregation. An icy fear that was almost paralysis crept slowly over me.

While it may be true that we Episcopalians "err and stray from God's ways like lost sheep," it is also true that we are apt to be guilty of a certain sheepishness in performing our part in the services. We bob up and down or chime in on an Amen when somebody else does, but if no one else feels the urge to "make a joyful noise unto the Lord," we keep still even when the Prayer Book enjoins us to say something. Consequently, I found it more than a little disconcerting to have the responsibility for half of some mysterious, unknown ritual devolving upon me. Fortunately the responses came automatically, and besides, the priest kept telling me on what page of the Prayer Book I would find the next item. Halfway through the serv-

ice, I discovered that I was assisting at Evensong, that I need not be afraid of the sound of my own voice, and that everything was proceeding according to canon law without a single hitch anywhere. It was then that I was able to realize that, even though only two were gathered together in his Name, a third Person was there also.

After the service the priest thanked me for my part in it. He was, he said, a stranger in New York, being a visiting clergyman from Chicago. It seems that some pre-Revolutionary canon of Old Trinity ordered that the services be said whether any congregation was present or not. I told him that I too was a stranger, from Oregon. I've often thought how strange was the chance that brought the two of us from such distant places together in Old Trinity to perform that act of service to God. * * * Or was it merely chance?

St. Michel-Au-Peril-De-La-Mer Mont

"In the year 708 the Archangel Saint Michael, prince of the celestial hosts, appeared to the bishop of Avranches, St. Aubert, commanding him to build in his honor a church on the summit of the Mount."

Everyone else who debarked in France took the direct boat-train from Cherbourg to Paris, but I took the route later followed by our invasion forces in Normandy—straight south through Coutances, Avranches, and Pontorson to where the border of Brittany meets that of Normandy. There, on a granite rock surrounded by water, rises the beautiful abbey called "la Merveille" in the Middle Ages: Mont St. Michel-in-the-peril-of-the-Sea.

Shifting sands, treacherous fogs, and swiftly mounting tides made access to this famous rock perilous indeed. Yet from all Christendom came devout pil-

grims to the shrine of the warlike archangel saint: Michael the bright archangel with the shining armor and the flaming sword. Michael, vanquisher of Satan and guardian of souls.

On this abrupt and restricted emplacement are piled up a superimposed the crumbling ramparts and towers of the fortress, quaint medieval dwelling, crypts and prisons, cells and vaulted halls, almonry and refectory, the cloister with fine sculptured columns of polished rose granite, the magnificent nave and its chapels—all that feudal and mystic Marvel of the West in which the Middle Ages live again.

Only an ardent faith could have given the artisans of the Mount such creative genius. Here stone was hollowed and sculptured with such delicacy and at the same time such strength that it appears endowed with life. Here the poetry of the sea and poetry in stone are closely intermingled. The emerald tinting of the waves seems made expressly for this medieval jewel. It is a powerful, incomparable symphony where cloud, foamy waves and quarried or sculptured stone each play their part.

In imagination I gave back to the abbey the monastic life in which it was created. The monk is a religious, i.e. a man whose every act tends towards the divine cult. Religion is not an episode in his life, but his life in its entirety. He is the friend of the beautiful. He contemplates it in God each day and tends to realize it in his life since he tends towards sanctity. He is also a man of prayer. The church is, therefore, the center of the monastic life. The Religious Life has expressed itself in a monastic architecture and nowhere is this architecture symbolically more beautiful than at Mont St. Michel. The abbey church is built on solid granite on the highest point of

ount. Instead of leveling the rock, the builders erected their church on the summit and built everything else up to it. All the instructions shoulder it, sustain and bear it towards the clouds, even as all the occupations of the monk coöperate in the flowering of his spiritual life and in the lifting up of his soul to God.

I stood alone by the rampart on the terrace before the abbatial church, gazing at the magnificent panorama. Above the church, carried into the clouds on an auspicious spire, was the blond archangel, armored in gold, with great wings spread. I thought of the ever-living things of the dead, and a sense of desolation came over me. Within the empty, deserted church that feeling was even more pronounced. No sons of St. Benedict performed the *Opus Dei*. No prayer rose like incense.

Often besieged during the wars of past centuries, the abbey-fortress of the Mont St. Michel proved impregnable. It was never taken. Neither should it have been taken by the government of France. Mont St. Michel was never meant to be a "monument of the State." It was meant to be a gateway of heaven. The great Benedictine Order, expelled from the Mount by the Revolution, has risen again, but the abbey still sleeps. It is like a body without a soul, for the soul of the abbey has fled. It can return again only when Mont St. Michel-aux-Érables-de-la-Mer is given back to God.

Chartres

"Pray for us, O Holy Mother God."

In Chartres I stayed at the Hôtel du Boeuf Couronné. It seemed a nice enough place, so I recommended it to my cousin and her husband when they went to Chartres. Having only a nodding acquaintance with the French language, they ordered dinner by the finger pointing

method. They were horrified when the "pièce de résistance" turned out to be snails. My cousin and her husband somehow held me morally responsible. They never quite forgave me.

My own dinner had to wait, that warm June evening of my arrival in Chartres, while I spent the remaining hour or so of daylight rambling. I strolled towards the cathedral, which dominates the city, but it was already too dusky to see the interior. Behind the cathedral was a lovely garden with a low wall, from which the embankment dropped steeply to the Eure River. I turned down the narrow, winding, cobblestone streets that led to the river and the thatched, slummy houses of the poor. People were sitting at open windows, laughing or chatting quietly, and in one dark little street I narrowly escaped a baptism of sorts when a woman poured a bucket of dirty water into the gutter of the street. * * * It was a fascinating old city and, in spite of the evident poverty of the "vieux quartier," it seemed very charming and "Old World" to me.



It was a bright, sunny morning when I went to the Cathedral of Our Lady of Chartres. Chartres and Mont St. Michel are a study in contrasts. The common people who lived about the Mount were sturdy fisher-folk, accustomed to undergo hardship, privation, and danger in their daily lives. For their patron and defender they were naturally attracted to the powerful Arch-

angel, whose sign of spiritual victory was the uplifted sword. The abbey itself, high above the storm-swept coast, is a massive expression of masculine strength and aspirations. But Chartres was in a milder climate, surrounded by the fertile farm lands and orchards of the Beauce plain. Its people led an easier existence and were devoted to the cult of the gentle Virgin Mary. Chartres expresses the infinite respect and adoration of these people for the calm, serene Mother of God. Suppliants for her intercessions before the throne of her Divine Son, they believed that the smiling, gracious Virgin could open for them the way of eternal salvation.

The moment of my first entrance into Nôtre Dame de Chartres is etched in my memory forever. The glory of the cathedral was literally breath-taking. It was so vast and so incomparably beautiful. The length and height made me feel insignificant as one feels sometimes in the presence of some great work of God, but seldom before any work of man. The light, graceful columns, the vertical lines and pointed arches, the high groined vaults with ogives, the realistic but serene statues of the Virgin and saints, the lace-like traceries in stone, the stained glass windows and rose windows in which blue, color of the Blessed Virgin, predominates—all this vast spectacle of medieval Gothic art was like nothing I had seen in America. Gothic architecture symbolized by its height and its yearning towards heaven the aspirations of its builders towards God. Surely even the most irreligious must be arrested a moment by the sublimity of the faith which raised such monuments. I saw other cathedrals in France but never again one so breath-takingly beautiful. Never again did I experience quite that same feeling of being lifted up to heaven.

The Christian in the World Today

By THE RIGHT REVEREND C. AVERY MASON, S.T.D.

Relationship to Neighbor

When we come to consider man and his fundamental relationship with his neighbor, we walk right into a nightmare, the like of which this world has never seen. We are told on the one hand that there is a streak of, shall we say, neighborliness in all of us and to a degree it is true. But on the other hand we are witnessing a spectacle in this war which is inhuman in its demonic character. Says Christopher Dawson in his book, *The Judgment of the Nations*, Page 67, "The terrifying thing is not the revolutionary motives of the first years of the Russian Revolution or the putsch of 1933 in Germany. It is not the reign of the secret police and the cruelty and treachery that accompany it. It is that there is no limit to the regressive movement; that in a few years a society can pass from a high revolutionary idealism to a state of organized inhumanity which plans the liquidation of classes, the transplantation of populations and the destruction of whole peoples as ruthlessly as the ancient Assyrians or the medieval Tartars. This new barbarism is, in fact, worse than that of the past in that it is inspired, not by the naive cruelty of a simple warrior society but by the perverted science of a corrupt civilization."

This picture painted by Christopher Dawson seems far removed from us in America but it isn't. Right here in our midst is to be found all the evidence we need to show a possible similar regression in our own land. The strife between segments of society, held in check because of the war emergency, can easily break out when the pressure is off. Having lost his faith in God, modern

man soon loses faith in his neighbor, then goes on to use and despise that neighbor. It has always struck me as sadly amusing that we can talk about the brotherhood of man without recognizing the fact that brotherhood is impossible without fatherhood. Yet we talk that way. In fact, America is in the position at the moment of trying to maintain a code of ethical human relations without a basic reason for that ethic, without a conviction as to why be good. We go on with our philanthropic work despite the fact that we don't know why we do it. We seek to save and prolong human life, yet have forgotten what the meaning of life is. All during the history of western civilization men have disregarded the theory they held as to right human relations. That is part of the sinfulness of man, but we, today not only disobey the theory of what human relations should be in a normal society, we go so far as to discount the theory itself. May I repeat the question raised earlier—Why be good? The secular mind of the present can see no positive answer to that question save expediency. Yet expediency is not an answer for expediency knows no sure foundations. It recognizes no ultimate standard and bows to no final authority save that of appetite. Secular society is bankrupt but does not know it for it is drunk on the blood of human sacrifice in the war. The tragedy of it all is that secular man is helpless and does not know it. Basically, modern man has the same fundamental relationship to his neighbor as did primitive man and the ghastliness of modern life is that this fundamental law of brotherhood still stands and will stand though society break itself trying to avoid that law. There is an al-

most horrible inevitability to the course of history we must face in our lives as they spread out before us tomorrow and the next day and the horrible inevitability is this, that God wills men to be brothers despite all that men may do to deny the human brotherhood. We may slay each other by the millions, we may destroy every vestige of our civilization, we may fight like beasts, yet even onward through the span of mortal life bleeding, bruised and hurt, man must march toward that day when brotherhood shall be the rule. No, I am not talking about the millennium, I am talking sober truth about what must be if man's fundamental relationship to his neighbor is that of brother.

But secular man does not know this since he lost his fundamental relationship to God. Therefore there lies before us and before our children a stormy path which must be followed toward brotherhood unless we grasp afresh our fundamental relationship to God. This is God's judgment upon his creatures for not choosing the path which we fundamentally know to be right, yet even in the judgment there ought to be a sense of awe. God's judgment assumes the ability of repentance and amendment on our part and assures us that when everything is said and all the deeds are done and all the books written, man's fundamental relationship to his neighbor is that of brother.

Relationship to Self

In modern society what can man think of himself; that is, more particularly, what can secular man think of himself? Like an inevitable law of cause and effect there comes an answer. He who has lost sight of the right relationship he has with God and

with his neighbor comes to have little regard for himself. I say he has little regard for himself despite the fact that he may seem to have great regard for himself. Secular man may dress himself, he may feed his appetite and his ego, but that does not signify that he has a high regard for himself. Since he is basically man, he is born by the strife of human tensions. Though theologically ignorant, he has a light in his being which differentiates good from evil. He subconsciously has a craving for a Supreme Being but does not know his name. He earns for community yet pits his energies to the task of destroying community. He wants to measure up to some standard inside himself and frequently makes a good showing, yet remains restless because his standards are temporal. A new house, job, car or position in his social group give him temporary relief, but he is soon off again, wandering aimlessly on the field of human life picking up scraps which he fashions into a deity for temporary worship; when having finished his God-building he gives a puff of contempt and blows his God to pieces only to start building another. Modern man is fed up with himself—he is jaded as to appetite and bored with life. What is his fundamental relationship to himself? That is the great question we cannot answer. He simply does not know. How can he know when he recognizes no relationship to God or to his fellow men. It is natural that his favorite haunting question to his fellow human beings is, "Who do you think you are?" It is natural because he does not know who he is and therefore assumes no one else knows who he is. But underneath it all he is somebody though he may not know it clearly. He is one who is made in the image of God. He is one for whom Christ died. But he has to be told these truths, he cannot

guess them and it resolves upon you and me to tell him.

All that we have been talking about in these last three points picture man in his three fundamental relationships apart from Christ. If we can keep in mind the two areas we have discussed, namely, primitive man and secular man today we ought to see that instead of inevitable progress upward on the part of man we have seen exactly the reverse. If we assume that greater opportunity ought to produce greater good we are right. If we assume it always does produce greater good we are wrong. If we say that the world is going to Hell someone immediately gets shocked, but they usually get shocked because they are either ignorant, blinded of unconverted. They may be ignorant and hence are shocked at such an announcement because they simply do not know of the rise and fall of civilizations. They may be blinded and hence are shocked because the glitter of this age of chromium and bigness looms so large that millions are blinded for lack of God's sunlight in their lives. They may be unconverted and hence are shocked because no one ever bothered to convert them and hence they do not know of God's judgment on the world or Christ's redemption from the world. These three groups—the ignorant, the blinded, the unconverted—constitute the harvest which is ripe for gathering into God's Holy Family, the Church. In fact, millions are over-ripe for the harvest and the stench of rotting humanity on the fields of a war-torn world is a stench which will bring down the Father's wrath upon His children for their slothfulness. But more of this in the next lecture. Our question is what are a Christian man's three fundamental relationships.

The Summary of the Law, given to us by Our Blessed Lord, is the simple answer but it is so sim-

ple and so profound that we pass over it.

Our fundamental relationship to God is in the words of the Office of Instruction—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength—This is the first and great commandment." With heart, mind, soul and strength—what does it mean? Does it not mean first of all that man, as man, must be born again if the fundamental relationship he has with God is to be realized. No one can fully and by himself love God with all his heart, mind, soul, and strength. If our Blessed Lord had made that and that alone the condition upon which man could have a right fundamental relationship with God, then he would have automatically damned man for all eternity. There would have been no Gospel—no good news. Nor can there be without the mystery of Incarnation—Redemption having taken place. If all that has been said about primitive man and secular man means anything at all it means that man's fundamental relationship with God, while characterized by the one word love, cannot be fulfilled without man becoming a new creature. He must be born again—and born again not in a semi-romantic self-torturing sort of way—a way of puritanical self-denial, but rather born again through Christ—through Christ's power, action and deeds. In the words of Karl Adam, "Christ as the God-man has become the creative principle of a new humanity. He is not merely a man. He is the Man; not one individual member of mankind, but the Head of Mankind, its new beginning, the first-born among His brethren, the new Adam," and again, "God Incarnate stands in a necessary relation to all redemption—needing mankind. In Himself and by Himself He is not as yet the complete Christ, for He

becomes so only when all the redeemed have been incorporated into Him. They are His fullness—He is the Head and they are the members; He is the vine and they are the branches. When we speak of Christ we imply the whole Christian fellowship, for there can be no isolated and solitary Christ. There is only the full and complete Christ, wherein Head and members form one Body." (*Christ Our Brother*, pp. 132-133.)

Listen to the words of Jesus the Christ, addressed in large part to us. John 17:18.

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou Father, art in me, and I in thee that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

Christian Relationships

What is the Christian's fundamental relationship to God?

We are through God's grace so bold as to say that through Christ we are one with God. The Christian never faces the problems of life alone, he never wins a victory or suffers a defeat alone. The words "alone with God" are not a phrase in his vocabulary. Christianity, in its fullest and best, is living, working, laughing, crying, joking and learning and dying in full fellowship with Christ and His members. The atonement—"at one ment"—which was established when the foundations of the earth were placed between God and man, then ruptured by man's self-will, has been reestablished by Christ Crucified. Is there any wonder that when this realization bursts in all its glory upon a human soul, that soul cannot contain itself for joy.

In our joy at realizing our oneness through Christ with God, let us not wander off into the pitfall of individualism. Our unity with God in Christ Jesus is not personalized in the sense that John Doe suddenly becomes converted and thinks of his personal relationship with God apart from the Church. Such an idea is contrary to fact and contrary to faith. My oneness with God through Christ is a oneness with all other Christians in Christ. The finger on one's hand does not suddenly become aware of its relationship to the mind of a man unrelated to the rest of the hand, the arm, shoulder, foot, heart, brain, etc. A Christian's fundamental relationship with God is not that Mr. Christian is here in this room and God in one on top of the Empire State building. Mr. Christian's fundamental relationship to God is rather with Mrs. Christian and all members of the Christian Church, past and present, for all of us together are in Christ and He is in us. "I have God for my father" said St. Cyprian, "because I have the Church for my mother." At Baptism I am born into a family of which God is the

father and the Church my mother. My fundamental relationship with my father cannot be explained without my mother. I labor this point, please be patient, for it is a vital point. It is so vital that, without it, I as a Christian can have no fundamental relationship with God. What all is said and done the fundamental relationship of a man with God can best be seen at the Eucharist. A. G. Hebert puts it this way in his book, *The Parish Communion*—"We become sons of God and partakers of His table because God so made man. To be a son is not an intellectual process, or a graduation, but a fact which we experience in the so-called lowest regions of our experience. Eating and drinking together in the House of God may be only the same act as eating and drinking at home but it is also the same act as eating and drinking in heaven. In Christ the lowest of social functions is at the highest." "He became flesh" said St. Athanasius, "That he might become God."

What then is the Christian's fundamental relationship to his neighbor? If we turn again to the Office of Instruction, we see that the Christian's fundamental relationship to his neighbor is in essence two attitudes. First is the basic attitude of law. Regardless of whether a given individual is a Christian or not, his relationship toward his neighbor is under the jurisdiction of law. That there is a universal moral law—God's law under which the relationships between all men are judged is a truth but dimly perceived. Professor Horton in his book *On Eternal Contemporary*, Page 7, puts it this way. "The modern man's consciousness, or rather unconsciousness, of sin and guilt is a weird and amazing phenomenon. Reacting against what he has pleased to call the 'morbidity' of his ancestors, he has adopted a resolutely cheerful and commen-

attitude toward himself, restricting his admitted lapses to a short manageable list of minor faults, and refusing to admit that there is anything generally or fundamentally wrong with him. Usually, the whole maindrift of modern life, with its persistently man-centered, self-sufficient attitude, is one huge affront to God; the sense of guilt arising from participation in this manner of life is too powerful to be brushed off or blandly discussed." It may be liturgically correct to say that the reading of the ten commandments need not be part of the Eucharist. But if the moral life is not brought more to the forefront of our religious and social thinking, the Eucharist is going to mean little or nothing. To give thanks for redemption and birth implies that we had to be redeemed from a condition which was intolerable, and to be born implies that my present needs more than a mild re-entertainment. Man's fundamental relationship to his neighbor is under law. The condemnation of man's face in our relationship to our neighbor is that we have failed to realize that our neighbor is the person with whom we are now dealing. It is interesting to note that our Blessed Lord left no recorded saying which urged the principles to love all men because all men are God's children. There is no such universalism in Christ's precept. Rather we are to love each neighbor as we come into contact with him. There is something vague about this—it is finite and personal. In each business or social transaction I have with a fellow human being, the dominant motive is to be love. This is a sound basis for right relationships and anyone who thinks he has avoided the broad condemnations of war and social disease by reducing neighborly relationships to the man I am immediately speaking to or dealing with is deceiving himself. I am in

the same condemnation with a war monger, for unless I have dealt with each and every man in the spirit of love, I have dealt with him in the spirit of indifference, hate, jealousy or cruelty. I am in the same condemnation with the worst anti-social malefactor who may have had a hand in depraving a whole segment of society unless in the sight of God's judgment I can say that in all my personal dealings with my neighbor, wherever and whenever those dealings were held, the basis was love. Years ago Archbishop Söderblom told us that it was good and honorable men who believing they were doing right put our Lord to death on a cross. They were men like us and that is why we keep Good Friday. When we contemplate man's inhumanity to man, all the horror of war, famine and disease; when we think of the injustice out there in the world and the evil of it, we seek to flee from the tragedy of man's social relationships. As Kierkegaard reminds us, we flee to the house of God.

"Keep thy foot when thou goest to the house of the Lord. For even if thou hast come from the most dreadful experience that ever befell a man, fleeing from the horror without into God's house, yet thou dost come to a still more dreadful place. Here in the house of God the subject talked about is a danger the world does not know, a danger in comparison with which all that the world calls danger is child's play—the danger of sin. Oh, here in God's house what essentially is talked about is a horror which never was encountered before nor will be later, in comparison with which the most terrible thing that can befall the most unhappy of all men is an insignificance; the horror that the race crucified God." (*Christian Discourse*, Page 180.)

Remember the words of Jesus of Nazareth—"Inasmuch as ye

have done it unto one of the least of these my brethren ye have done it unto me." Probably because of that truth, Paul was forced to say—"I am determined to know nothing among you save Christ Crucified."

Love of Neighbor

What is a Christian's fundamental relationship to his neighbor? Under law it is the relationship of condemnation. We have erred and strayed like lost sheep—We have offended against thy Holy laws—There is no health in us. Upon that basis we can proceed, for if the first basic attitude which describes our fundamental relationship with our neighbor is law, the second is grace. The Office of Instruction puts it this way. "Knowest this; that you are not able to do these things of yourself, nor to walk in the commandments of God, and to serve Him, without His special grace;" From the Christian point of view, man's fundamental relationship to his neighbor is also grace for it is humanly impossible for man to have a right relationship with his neighbor without God's grace. If the horror of vicious human relationships in the world drives man to Christian worship when he is confronted with the fact of man's crucifying God he is also compelled to worship by the drawing power of Christ Crucified. "I, if I be lifted up, will draw all men unto me," said our Lord, and the truth of that statement is seen in every service of worship the Church sets forth. It is the magnet of God drawing men to Himself and suffusing them with His power. It is that compelling love which overcomes the power of fear, sin and death. It is the new birth unto righteousness which makes it possible for the Christian to say that in the Church the right fundamental relationship between man and his neighbor is at last possible. Outside the Church there is no salvation for

a man or for men, for by ourselves we cannot fulfill the law of love. This truth makes the solidarity of the Church such a vital factor in the world today. It is this truth which is the hope of the world. How God makes it possible for man to love his neighbor we may never understand. That He does make it possible is a fact of human history.

Having made these statements, I can imagine a secularist will immediately challenge them by saying, "Practice what you preach." And our answer is two-fold. First, without the Church, right human relationships would never be possible. Second, the fundamental right social relationships in the Church are more wide-spread than we know. Christian men and women can and do practice right social relationships. This ought not give us a sense of pride for it is not our doing but Christ working in us.

In a sense we have already answered the question—What is a Christian man's fundamental relationship to himself? It could almost be summed up in one sen-

tence. Each of us must marvel at what God has wrought in us personally. Born into God's family, the Church, we have within us a surging power which comes from beyond time and space. It makes of my life a most precious thing and my body becomes a temple for God through Christ. I am related personally to every Christian for the same Christ who resides in me resided in each of them personally and all of them corporately. I respect and reverence them for they too are part of Christ's body.

There is a custom recorded among some of the Russian Orthodox which indicates dramatically what is meant. After a young child has received his first Communion, family and friends make a profound bow of reverence for the Christ who inhabits this newest member.

A Christian's fundamental relationship to himself is one of



confidence and trust. As more and more he ceases to thwart the mission of Christ inside himself, he knows that a unity, a peace, will be forthcoming. In the midst of troubles and trials of life he can be confident for Christ Himself is in Him. As he feeds and nourishes his new Christ-nature through Prayer and Sacrament he knows that Christ will use him effectively.

"You do not need religion to make you as good as the world requires you to be; the world and the world itself is enough for that. You begin to feel the need of it when you have a vision of Christ as the standard for yourself and of the world as it might be, the world as it is in the mission of Christ, the kind of world that Christ died to make. Then you know that the kind of person you are may be perfectly satisfactory to your fellow men, and to yourself until that vision came. But it is not going to help to bring that vision true. On the contrary, it is because people are like us that the world is what it is." (William Temple, *Faith and Life*, page 5)

The Madison Street Free Mission Chapel

A FORGOTTEN LANDMARK OF THE CATHOLIC REVIVAL IN THE
EPISCOPAL CHURCH (Continued)

By THOMAS J. WILLIAMS

BY March, 1859, two years after the inauguration of the mission, the congregation of the Madison Street Chapel had "so far outgrown the first accommodation as to render necessary the providing of a larger room for the Sunday Services." *The Church Journal* of March 23,¹ devoted an editorial paragraph to cordial expression of pleasure at this growth, noting

¹All quotations, unless otherwise specified, are taken from *The Church Journal*, March 23, 1859, pages 65 and 69.

that 'the Chapel of the Rutgers Institute had been obtained for [the] purpose [of meeting the need of increased accommodation for the Sunday congregation.]' In another column is an account of the opening services held on the previous Sunday, at which the Right Reverend John Henry Hopkins, D.D., Bishop of Vermont, "preached the sermon, an eloquent discourse on I Thessalonians IV, 1: 'We beseech you, brethren, and exhort you by the Lord Jesus, that as ye ought to

walk and please God, so ye would abound more and more.'" "The growth thus attained under the ministry of the Rev. Dr. Carpenter . . . must be a source of great pleasure not only to the zealous and liberal founder of the Mission, but also to all lovers of the beauty of the choral service, as they are many," concluded the editor.²

²The Rev. John Henry Hopkins, was son of the preacher on the occasion described. Both father and son were staunch advocates and promoters of choral service.

The account of the opening services in the Mission's new Sunday home is given on page 65 of the same issue: "The congregation hitherto worshipping in the chapel at 256 Madison Street, assembled in the large chapel of the Rutgers Female Institute, No. 264 of the same street, last Sunday for the first time. . . . The Daily Service will continue at the first mentioned place." Morning Prayer was sung at 8:30. The Litany was sung and the Choral Eucharist celebrated at 10:30. "A full congregation was present." The clergy present (besides the Bishop of Vermont, who was celebrant as well as preacher) were: "the Rector," Dr. Camp, who sang the Litany "with good effect" and "took the Ante-Communion Service;" the Rev. Dr. Cusé, who read the Epistle; and the Rev. Messrs. D. Margot and Jacques of New Jersey; and the Rev. E. B. Palmer of Massachusetts.

The Institute Chapel was described as being "neatly arranged in a church-like manner." The floor of oak was 'properly vested for Lent] with a purple cloth overfrontal and a covering of the over-altar of the same, bearing the legend, *The Lord our righteousness*. The altar frontal was [emblazoned with] the Christian Monogram and the motto, "For He bore our sins in His own Body." Back of the Altar was a dossal cloth of blue and bearing the Christian Monogram in red and gold, enclosed in a neat frame. The account ends with the significant statement: "The floor of the house [sic] seats nearly five hundred persons, and the seats are all free. The service is strictly choral and the clergy earnest in their labours."

Further notices of the Madison Street Free Mission Chapel are in available issues of *The Church Journal* and *The Churchman* for the next twelve years are increasingly meagre,

consisting for the most part of the name and address of the Mission and the names of the frequently changing incumbents.³ Among the latter were Norman W. Camp, D.D. (January-July, 1859); David Margot (August-November, 1859); Walter A. Sterling (February, 1860-January, 1861). There is a gap in the available records between the last date and January, 1871, when the Rev. J. N. McJilton, D.D., became rector. His incumbency ended the following June. The cure remained vacant for the rest of the year.

Chapel Closes

In 1873 the chapel in Madison Street was abandoned. Services were held at 50 Rutgers Street and the Mission, known thereafter as "The Rutgers Street Mission," continued its worship at that location until 1875. Its prominence, however, as an outpost of Anglo-Catholicism had been gradually eclipsed in the course of the past fifteen years by larger and more conveniently located churches, which, following the lead of this humble mission along the way of Catholic teaching, life, and worship, are gratefully and deservedly revered as outstanding exponents of that same Catholic way.

The activities of the Mission came to an end about 1897.⁴ Today nothing visible or tangible remains of the Madison Street Free Mission Chapel. Its site and the site of Mr. Hecker's mansion in the rear now form a gaping chasm stretching dismally between decrepit tenements from

Madison Street to Rutgers Place.⁵ But the invisible, intangible, imponderable things of the spirit to which the Mission bore its witness have been realized beyond the hopes of Hecker and Ramsay, Prescott and Bonner—first in the long extinct St. Alban's, later in the Churches of St. Mary the Virgin and St. Ignatius;⁶ still later in other churches which were at first content to tread more warily in the Catholic Way.

One may be sure that the founder and promoters, priests and laymen, of the Madison Street Chapel were content, like

⁵ The similarity of names and the author's ignorance (at the time of writing) of the topography of the neighborhood of the Mission led to the misstatement in the first instalment of this account that Mr. Hecker's home, at the rear of the Mission, was situated in *Rutgers Street*. Mr. Hecker lived in *Rutgers Place*, a short thoroughfare (a section of Monroe Street) several blocks east of Rutgers Street, at right angles to it, but parallel to Madison Street.

⁶ St. Alban's, known first as "The Chapel of St. James the Less," then as "The Church of the Intercessor," was organized in 1860 by a band of devoted laymen of Calvary Church for mission work among the poor of the neighborhood north and east of the parish church. In 1863, the dedication was changed to "St. Alban's," and shortly afterwards, under the Rev. Charles William Morrill, definitely Catholic teaching and ceremonial were introduced. A church was erected in 1865 in East 47th Street, near Lexington Avenue (where now stands the Grand Central Palace) and was later enlarged to accommodate the growing congregation. The location, "east of the tracks" of the N. Y. Central Railroad (which then ran on the level ground along what is now Park Avenue) made it almost impossible for persons living on the West Side to attend St. Alban's. Consequent lack of financial support "compelled the closing of its doors" in 1880. (Data derived from an article in *Holy Cross Magazine* of April, 1920, by Fr. Allen, O.H.C.) The "Free Church of St. Mary the Virgin" was organized in 1868 by the Rev. Thomas McKee Brown. In 1871 Dr. Ferdinand Cartwright Ewer and a devoted band of followers from his former parish, Christ Church, founded the Church of St. Ignatius.

³ The incumbents of the Mission are always designated "Rector" in the lists of the clergy of the Diocese of New York appearing in alternate issues of *The Church Journal*.

⁴ *Inventory of the Church Archives in New York City: The Protestant Episcopal Church, Diocese of New York* (issued by The Historical Records Survey, W.P.A., New York, 1940), Vol. 2, page 102, Entry 82. (Cf. Entry 117.)

the Great Forerunner, to decrease and to see their external work disappear, if only the Cause for which they had been the first to bear uncompromising witness might increase. For that witness

Catholics of our Communion, not only in New York but throughout the entire American Church, must ever hold in grateful remembrance the Madison Street Mission Chapel.

Two Natures in One Divine Person

By JARED S. MOORE

I and My Father are One. JOHN 10:30
That they may be one, even as We are One. JOHN 17:22

My Father is greater than I. JOHN 14:28
Of that day . . . knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. MARK 13:32

O My Father, if it be possible, let this cup pass from Me! Nevertheless, not as I will, but as Thou wilt. MATT. 26:39
My God, My God, why hast Thou forsaken Me? MATT. 27:46

ON a previous occasion several years ago in the pages of this Magazine (June 1942) we considered together the problem of the Triune Nature of God—Three Persons in One Divine Substance. This month I am suggesting that we study in a similar way the parallel fundamental Christian doctrine regarding our Lord Jesus Christ—Two Natures in One Divine Person. Again we find numerous puzzling texts which when taken separately seem conflicting, but which when taken together turn out to be complementary, yielding in their wholeness one marvelous but complex truth. Certainly we should expect any really important truth to be enormously complex, and this would naturally be superlatively the case in regard to the supreme Mysteries of our religion. The relative simplicity of the Unitarian conception of God and Christ is sufficient in itself to arouse suspicion as to its adequacy.

In our previous article we noted that although God is first of all One Indivisible Being or "Substance," He is also "Tri-

Personal" in the sense that Father, Son, and Holy Spirit are distinct "Egos," Each of whom speaks to the Others in terms of "I," "Thou," and "He." Now one especially interesting fact about the doctrine we are at present considering is that it is to a large degree the converse of the other. If God is Three Persons in One Divine Substance (or Nature), our Lord is Two Natures (or Substances)—Divine and Human—in One Divine Person. The Divine Nature or Substance of our Lord, which He shares eternally with the Father, and His Human Nature or Substance, which He took from His blessed but human mother, are distinct and unconfused; and yet He is One Person, One "Subject of consciousness," and that One Person is Divine, not in any sense human. It took the Church a century and a quarter of intense thought and bitter controversy, from the Council of Nicea in 325 to that of Chalcedon in 451, to develop and formulate this profound truth, and no juggling of terms and concepts by modernistic theologians is likely to shake it today.

Now, to come to our text: An implication of the form of our title is that, as God, our Lord is equal to the Father; that, as man, He is (like all men) inferior to Him. It is only as One that He can say, "I and My Father are One"; and only as Man can it be true for Him to say, "My Father is greater than I"; and He alone, not I, know when the great Day of Judgment shall come. Thus understood there is no conflict among the texts, but each presents one aspect of the whole truth; and those who hold, as I have heard stated, that when our Lord prayed "that they may be one, even as We are One," He was producing the unique significance of His affirmation of His Oneness with the Father, are completely missing the point. For it is only because Christ is eternally One God with the Father that He is able now and hereafter in truth to make us one with one another in Him, so far as it is possible for a finite man so to be. Only Christ and His Father are One in nature: we have to win our oneness by the power of Divine grace.

Real Human Nature

The cry of Our Lord in Gethsemane, which we come to know, would completely lose its significance if He who uttered it was but a man. How many persons, the cynics are fond of reminding us, have met impending suffering and death without flinching or even suggesting that they be relieved from it! Surely it could only have been the weight of men's sins cast on the shoulders of the God-Man that could explain such a prayer on the lips of One whose courageous silence at the time of His condemnation and whose calm utterances from the Cross, so fill the hearts of those who meditate upon them with wonderment and admiration.

But our final text is the cry of our touch of all. There is no

in the entire Canon of Scripture more mysterious than this, we accept the Church's teaching as to who He was who spoke. We recognize it, of course, as a portion of the first verse of the twenty-second Psalm; but it seems to remove all depth of meaning from it to say of it simply that our Lord was reciting in His Office, as I heard one beloved Catholic bishop suggest many years ago (Bishop Grafton, at a Mass in Boston). But if it was really an expression of a terrible inner experience of dereliction on the part of Christ, let us attempt, even though we cannot hope to understand it, at least to penetrate so far as we can into its profounder implications.

As my use of italics is intended to point out, three tremendous facts are involved in it: first, that it was *God*—not just a human end—who seemed to forsake Jesus (of course, He could not really forsake Him); secondly, that our Lord even in the depth of His anguish knew God still to be His God; and thirdly, that notwithstanding all this, God was not merely felt to be forsaking one of His many human children, but His Only and Well-Beloved, His Divine, and Eternally-Begotten, Son. "Though all *men* should forsake Me, how couldst Thou, my Father?" he seems to cry. It is at this poignant moment, obviously, even more than in the Garden the night before, that our Lord felt most keenly the weight of human sin, and in His own Person suffered, though but for an instant, the unimaginable consequences of what separation from God means for man.

It is the custom of the Church to commemorate the Incarnation and the Passion of Christ within a few weeks of each other; and it is in our final text, better perhaps than in any other, that we can see how each of the tremendous events of Lady Day and of Good Friday throws light on the other.

The experience of Dereliction would not be surprising if Christ had been *only* Man, but it would have been quite impossible if He had *not* been Man. That God the Son could not be forsaken by His Father, and yet could seem to be, is the very essence of this most striking of occurrences in the earthly life of our Lord and Saviour Jesus Christ, and enforces better perhaps than any other lesson the sublime greatness of the central truth of our religion.

New Records

Current Victor lists include a number of very fine operatic discs. Victor Album M-1074 is a "Treasury of Grand Opera" and it contains four twelve-inch records. Arturo Toscanini and the NBC Symphony Orchestra offer the Prelude to the first act of Wagner's *Lohengrin*. The remaining discs in this album are all vocals—Leonard Warren sings the Prologue to Act I of Leoncavallo's *I Pagliacci*; Zinka Milanov sings *Ritorna Vincitor* from Verdi's *Aida*; Gladys Swarthout is heard in the *Habanera* from Bizet's *Carmen*; James Melton presents the aria *Il Mio Tesoro* from Mozart's *Don Giovanni*; Licia Albanese and Jan Peerce join in the duet *Un Di Felice* from Act I of Verdi's *Traviata*; the Victor Chorus, under the direction of Robert Shaw, sings the *Soldiers' Chorus* from Gounod's *Faust*. This album, which is especially well recorded, affords a veritable concert by Metropolitan Opera stars (Victor M-1074; \$4.85).

Four single Victor discs are also worthy of mention and these, too, are vocals. Robert Merrill, one of the Metropolitan Opera's young baritones, sings the lovely *Vision Fugitive* from Massenet's *Herodiade* and the *Drinking Song* from Thomas's seldom heard *Hamlet*. Rather unsteady in the *Vision Fugitive*, Mr. Merrill does much better in the aria

from *Hamlet* (Victor 11-9291; \$1.00). *Eri Tu* is the celebrated baritone aria from Verdi's *Un Ballo in Maschera* and it is superbly sung by Leonard Warren of the Metropolitan. On the same disc he sings *Iago's Creed* from the same composer's *Otello* (Victor 11-9292; \$1.00). Zinka Milanov possesses one of the most magnificent of present-day voices in the soprano register. On a single twelve-inch Victor disc, Mme. Milanov sings two of the most difficult soprano arias from Italian opera—the *Casta Diva* from Bellini's *Norma* and the *Suicidio* from Ponchielli's *La Gioconda* and she sings them with éclat. (Victor 11-9293; \$1.00). A fourth Victor disc presents the popular tenor, Jan Peerce, in two beloved tenor arias—*O Paradiso* from *L'Africana* by Meyerbeer and *Ma Se M' E Forza Perderti* from Verdi's *Masked Ball* (Victor 11-9295; \$1.00). These discs will go to fill out your shelf of operatic arias.

In the classic vein, Rudolf Serkin is heard in a most satisfying reading of Beethoven's *Sonata No. 8 in C Minor* (Pathétique). This work is unquestionably the most familiar of all the Beethoven sonatas and it was written at a time in the composer's life when he was beginning to realize the impending tragedy of his deafness (Columbia MM-648; three 12" discs; \$3.85).

Modeste Moussorgsky composed *Pictures at an Exposition* for piano. The work was later orchestrated by Maurice Ravel. In its orchestral setting, and with Artur Rodzinski and the New York Philharmonic Orchestra as recording artists, Columbia presents an album containing this musical tour of an art gallery. The work is divided into separate episodes in which each picture is dramatized. The recording is excellent (Columbia MM-641, four 12" discs, \$4.85).—*The Listener*

Letter from St. Andrew's

On the evening of December 18th, a party was held in the School dining hall. It opened with the singing of carols and a reading by Father Flye. This was followed by a Spanish play about Christmas customs in South America, directed by Miss Brown. The next morning the boys left for their vacations. Thus ended the very happy fall term of the School.

This year we have a registration of 102 students, of whom ten are day pupils and the rest boarders. There are several new members of the faculty and staff. The Reverend Arthur F. O'Donnell is teaching English and Latin. Mr. Robert E. Ratelle teaches Science and Mathematics to the lower forms and coaches boxing and track. Mr. Randall Sitz, an old St. Andrew's boy, has returned to the School to help with athletics.

Mrs. Leopold Kroll has joined the staff as Librarian. She is hard at work on a much needed recataloguing. Thanks to the generosity of friends, we have been able to add about a hundred new books and through Yale University have purchased another 35 at half price. These books have been selected with great care so that they will make an appeal to young readers.

In order to foster the use of the Library and to encourage reading, a system of library periods has been instituted. Every day each boy in the School must spend one period in the Library engaged, not in study, but in recreational reading. Such is the perversity of youth that occasionally a boy has been caught with his Latin book carefully concealed inside an open novel, diligently doing his homework! But by and large the boys enjoy this period of browsing, and their interest in outside reading is being stimulated.

Scholastically the boys are maintaining their usual high standards. The Fifth Form is particularly outstanding in the quality of its work.

The spirit of the School has been fine. This is in no small measure due to the leadership of the Prefects. They are Harry Knight, Head Prefect; Preston Carroll and Jerry Stephens, Prefects of St. Patrick's; Allen Davis, Prefect of St. George's; Wayne Millican, Prefect of St. David's; and Kenneth Wheelock, Prefect of St. John's. They ended the term by making a Corporate Communion on the morning School closed.

The great contribution the School has to make is, of course, in the field of religion. The Sacred Studies classes are taught by Father Turkington, Father O'Donnell and Brother Dominic. Each Saturday Brother Dominic prepares the communicants of one or another Form for a Corporate Communion the following morning. He has also organized and trained a guild of acolytes who are most faithful and reverent. Eight boys received Baptism on the First Sunday in Advent. They and others who have already been baptized will begin their preparation for Confirmation when School reopens.

Athletics always must have a large part in school life. Football

is an intramural sport, but it attracted its usual number of enthusiastic participants. Toward the end of term, the schedule of outside matches in basketball and boxing began. Both the first and second basketball teams have done extremely well, each having won four out of five games.

The boxing squad had a pleasant trip to Huntsville, Alabama where they were put up for the night by members of the local parish. They have also boxed with the University of the South and Sewanee Military Academy. Several boys are showing great skill at this sport. Every Saturday night a series of informal bouts open to any boy who wishes to participate, are held at School. They provide fine experience and exercise for the contestants and much excitement and amusement for the spectators.

Two dances were held at School, the girls from St. Mary's School being invited. One sponsored by the Prefects, the other by the Fifth Form. Thanksgiving was a gala day. All the boys were with us, since they have their short vacation over the Saints' instead of at that time. After a late sleep, the School attended a Sung Mass, followed by a dinner with the appropriate trimmings. In the afternoon the boys had permission to attend movies in Sewanee. That evening

FATHER SUPERIOR ARRIVES IN FREETOWN

An air-mail letter has been received from our Father Superior telling us that his plane arrived safely in Freetown, Sierra Leone on the twenty-second of December. This means that he was able to get the Monday train up-country and in all probability arrived in Bolahun in time for the Mid-Night Mass of Christmas. We hope to be able to give more news about his arrival and visitation at the Mission in the March issue.

May we ask all our friends to offer a special thanksgiving for this.

ther Dominic put on in the chapel a pageant portraying the of St. Andrew. On the following Saturday, St. Andrew's Day celebrated by a Solemn High Mass.

All this, together with unusual mild weather and a health record free from a single case of contagious disease, has given us a worthy term for which we very thankful.

The priests stationed here have been able to supply the Sisters of Mary with a daily celebration and a Sung Mass and Sermon on weekdays.

Father Spencer has been living in his House this year. He has no work in the School but is kept free for outside engagements. He has already preached three Missions, in Dixon, Ill., Kinston, N. C., and Darien, Ga. On December 14th, he conducted a Quiet Day at the Priory for seven students and one professor of the University of the South.

Brother Sydney is also stationed here. He is continuing his undergraduate work at the University.

These two, in addition to Bishop Campbell, Prior, Father Markington and Brother Dominic, give us an unusually large household at St. Michael's Priory. This has permitted us to keep up the recitation of the Daily Office with due regularity and dignity and has provided an opportunity for the full observance of Community Life. St. Michael's is, of course, the heart and soul of that we are trying to do here. The monks, our primary obligation is to live the Religious Life. Our works can only be healthy and effective when they are the overflow of that.

For all these many blessings bestowed on us we ask you to join us in thanking God and to pray that we may have the grace to do His holy will in meeting the opportunities and responsibilities He is giving us.

"Old Students' Association"

In America we call them "Alumni," male, and "Alumnae," female—those thousands upon thousands of graduates and near-graduates of educational institutions of all varieties. In England, and our neighboring Colony and Protectorate of Sierra Leone, they are dubbed "Old Boys" and "Old Girls." But because the infinitesimal yet gradually growing number of girls and young women who have studied with the Sisters here at Bolahun must not be left out of account, the new organization at the Mission which now appears, is named "The Bolahun Old Students' Association." The Fathers and Sisters are much pleased that at last a real group of this kind has been formed among the men and older boys, some of them at present teachers in the schools. Its purposes are the not unusual ones of fellowship among themselves, of renewing former scholastic ties, and helping the authorities to further the cause of Christian education particularly in this Western Province of the Republic. Added appropriateness to the beginnings of the nascent society is lent by the fact that the formal inauguration was timed to coincide with the twenty-third anniversary of the School's foundation on September 1, 1923.

Upon the actual commemoration date, Sunday, September 1, 1946, the following program was enjoyed by residents of the compound and a few from outstations and nearby communities. Starting rightly at the altar of God with a Corporate Communion of the members at the 8:30 High Mass that day, a meeting in the assembly hall followed at 10:30 for business and election of officers, though several informal gatherings had preceded this in

previous weeks. At 1:30 P. M. light refreshments (if you would know: palm wine, orange juice, biscuits, frosted cake) were served, with no speeches. These were reserved for the program in St. Mary's Church at four o'clock. After an opening hymn in English "Pleasant are Thy courts above," the Chaplain said a prayer in Bandi. Then came "The Song of the Three Children" from the Prayer Book recited alternately, and Francis Gilbert delivered the "Introductory Remarks." Our new Prior considers them good enough for possible publication in the "Hinterland," so I'll send them along in the near future. Robert Heydorn spoke about the "Aim of the Association," and Philip Hance supplemented him with a brief vernacular explanation. Peter Koneh sang a solo "Lord, I hear of show'rs of blessing," and Thomas Foday, a Charter Scholar, gave a resumé of the history of the School's founding. A duet "From every stormy wind that blows" was sung by Moses Janga and Justin Manley. During the hymn "My spirit longs for Thee," a silver collection was taken up for the benefit of the School. While small in amount, this effort towards a larger measure of eventual self-support is extremely gratifying and significant. The Rev. Father-in-charge, Fr. Prior, installed the officials as they knelt at the communion rail, and the joyful hymn "Now thank we all our God" concluded the informal part of the affair. Benediction of the Blessed Sacrament brought the day to a fitting conclusion. Monday was declared a holiday, and a vigorous soccer football match, "a challenge to the boarding Dept. from the Old Boys," is even at this moment in progress. The result thereof may safely be left to vivid imagination or the next issue.

—A.A.P.

HOLY CROSS MISSION
BOLAHUN, LIBERIA

Press Notes

Your attention is directed to the preliminary announcement of two forthcoming publications of great interest to the members and friends of our Order—Father Hughson's large work **WITH CHRIST IN GOD** which will be published by the S.P.C.K. (Sheldon Press), London; and, Father Spencer's book **THEY SAW THE LORD** which has been accepted for publication by the Morehouse-Gorham Co. No publication dates have been set, but further announcements will be made in the **HOLY CROSS MAGAZINE**, and Fr. Spencer's book will be announced by the publishers in *The Living Church*. The Press will carry copies of both books.

During December we received slightly less than 100 New Subscriptions to the **MAGAZINE**, and we thank our many friends for this very real help.

We take this opportunity to thank the many subscribers who remembered us with Christmas cards and notes of greeting for Christmas and the New Year.

Several of our friends, in remitting for subscriptions to the **MAGAZINE**, have very generously added to the regular rate—sometimes just a little; sometimes much! All this, of course, has been quite voluntary, and we are not even suggesting (perish the thought) that this admirable example be followed generally.

Father Schlueter's **CATECHISM ON CHRISTIAN LIVING** sells for 75c which seems pretty much for a small book, but naturally the worth of the contents cannot be computed in dollars and cents. If The Press could order in large quantities, say 10,000 copies, the price would be much lower. Most of our print orders are small—2000 copies being a very large order for us. And then too, printing costs are up.

Community Notes

FATHER SUPERIOR writes about the first lap of his journey to Africa, "On arriving in England I was surprised to read that we had had the roughest voyage in the vessel's history, that ambulances met us at Southampton to take care of twenty-two casualties, with broken arms and legs, etc. It is true that hundreds were sick and stayed in their cabins, but my cabin-mate and I were not affected. It was sunny and warm on deck most of the time. The first two days there was, quite literally, no perceptible motion—not even vibration from the propellers.

"Restrictions are still in force here. Rationing of food is at a degree almost incredible and everyone spends half his time waiting in queues.

"My first nine days I am spending with the Sisters (first in London and now here in Malvern). The last six are to be with my various cousins. Except that I am congealed with cold, I am having a grand time."

During January Father Spencer preached Missions at Trinity Church, Fort Worth, Texas, from the fifth to the tenth; at Trinity Church, Dublin, Texas, from the twelfth to the seventeenth; and at St. Paul's, Dallas, Texas, from the twenty-sixth to the thirty-first.

For the past two months Father Harris has been supplying on Sundays at Grace Church, Middletown, New York, for Father Gilley, who has been ill.

February Appointments

Father Kroll is to show the *Liberian* films at Emmanuel Memorial Church, Champaign, Illinois on the seventh. He will conduct a Teaching Mission at the

St. Francis House, Madison, Wisconsin, from the eighth to the eighteenth. On the twentieth is to give a talk on the *Liberian* Mission at Canterbury College, Danville, Indiana.

Father Baldwin will conduct retreats at Nashota House from the twenty-second to the twenty-eighth.

Father Parker is to preach the *Liberian* Mission from the second to the twelfth at St. Francis Church, Chicago, Illinois. On the thirteenth he will address the Chicago Catholic Club. On the twenty-first and twenty-eighth he will preach at Trinity Church, Waterbury, Connecticut.

Father Adams will conduct the *Liberian* Mission at Trinity Church, Watervliet, New York, from the tenth to the twenty-third.

Father Spencer will preach the *Liberian* Missions at Good Shepherd, Terrell, Texas, from the second to the seventh; at St. Paul's, Greenville, Texas, from the ninth to the fourteenth; at St. Philip's Church, Sulphur Springs, Texas, from the sixteenth to the twenty-first; and at St. Stephen's Church, Sherman, Texas, from the twenty-third to the twenty-eighth.

Father Hughson spent the week-end of Advent Sunday at the Church of the Advent, Baton Rouge, Louisiana, giving a service of preparation for Holy Communion on the evening of the 29th of November and preaching on Advent Sunday, it being the feast of the dedication of the church.

Father Hughson preached the feast of the dedication of Ignatius Church, New York, the 8th of December. During the winter, he is giving a series of informal conferences at the Bede Library in New York.

• An Ordo of Worship and Intercession, Feb.—March, 1947 •

6. Quinquagesima. Semidouble. V. col. (2) of the Saints (3) *ad lib.* cr. pref. of Trinity.
7. *Monday*. V. Mass of L col. (2) of the Saints (3) for the faithful departed (4) *ad lib.*
8. *St. Simeon, B.M.* Simple. R. gl. col. (2) of the Saints (3) *ad lib.* Tract instead of Alleluia in festal and votive Masses till Easter.
9. Ash Wednesday. V. Before principal Mass blessing and distribution of Ashes; at Mass col. (2) of the Saints (3) for the living and departed pref. of Lent in all Masses till Passion Sunday unless otherwise directed.
10. *Thursday*. V. Proper Mass col. (2) of Lent (3) for the living and departed.
11. *Friday*. V. Mass as on February 20.
12. *Saturday*. V. Mass (a) of the feria col. (2) Vigil of St. Matthias (3) of Lent L.G. Vigil or (b) of the Vigil col. (2) feria (3) of Lent L.G. feria.
13. 1st Sunday in Lent (Invocabit). Semidouble. V. col. (2) St. Peter Damian, B.C.D. (3) of Lent cr.
14. St. Matthias, Apostle. Double II Cl. R. gl. col. (2) feria (3) of Lent cr. pref. of Apostles.
15. *Tuesday*. V. Proper Mass col. (2) of Lent (3) for the living and departed.
16. Ember Wednesday. V. Mass as on February 25.
17. *Thursday*. V. Mass as on February 25.
18. Ember Friday. V. Mass as on February 25.
1. 1st Sunday in Lent. St. David, B.C. Double. W. gl. col. (2) Ember Saturday (3) of Lent L.G. Ember Day.
2. 2nd Sunday in Lent (Reminiscere) Semidouble. V. col. (2) of Lent (3) for the living and departed cr.
3. *Monday*. V. Proper Mass col. (2) of Lent (3) for the living and departed.
4. *Tuesday*. V. Mass as on March 3.
5. *Wednesday*. V. Mass as on March 3.
6. SS. Perpetua and Felicitas, MM. Double. R. gl. col. (2) feria (3) of Lent L.G. feria.
7. St. Thomas Aquinas, C.D. Double. W. gl. col. (2) feria (3) of Lent cr. L.G. feria.
8. *Saturday*. V. Mass as on March 3.
9. 3d Sunday in Lent. (Oculi). Semidouble. V. col. (2) of Lent (3) for the living and departed cr.
10. 40 Martyrs of Sebaste. Double. R. gl. col. (2) feria (3) of Lent L.G. feria.
11. *Tuesday*. V. Proper Mass col. (2) of Lent (3) for the living and departed.
12. St. Gregory, B.C.D. Double. W. gl. col. (2) feria (3) of Lent cr. L.G. feria.
13. *Thursday*. V. Mass as on March 11.
14. *Friday*. V. Mass as on March 11.
15. *Saturday*. V. Mass as on March 11.
16. 4th Sunday in Lent (Laetare) Semidouble. V. or Rose. col. (2) of Lent (3) for the living and departed. cr.
17. St. Patrick, B.C. Double. W. gl. col. (2) feria (3) of Lent L. G. feria.

NOTE: On ordinary doubles in Lent Mass may also be said of the feria—V. col. (2) of the feast. (3) of Lent. On the days indicated in italics ordinary requiem and (out of Lent) votive Masses may be said.

Thanksgiving for the Gifts of the Spirit.

For Christian Social Justice.

For all penitents.

For a holy Lent.

For St. Andrew's School.

For the Liberian Mission.

For Christian reunion.

Thanksgiving for grace to overcome temptation.

For the Bishops.

For the Order of the Holy Cross.

For all ordinands.

For theological seminaries.

For the increase of the ministry.

For the Church in Wales.

Thanksgiving for the Church's discipline.

For the sick and suffering.

For the increase of the Order.

For the Novitiate.

For the Associates.

For Christian education.

For our benefactors.

Thanksgiving for the perseverance of penitents.

For a solution to the problems in the Holy Land.

For the Faithful Departed.

For the Church's Missions.

For the bereaved.

For the increase of the contemplative life.

For the Shrine of Our Lady of Walsingham.

Thanksgiving for European and Asiatic relief work.

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